

THE RELATIONSHIP OF MULTICULTURAL AWARENESS AND BELIEF OF
RAPE MYTHS WITH INTELLECTUAL EMPATHY AND EMPATHIC EMOTION
FOR VICTIMS OF ACQUAINTANCE AND STRANGER RAPE AMONG
UNDERGRADUATE WOMEN AND MEN

A DISSERTATION IN
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by
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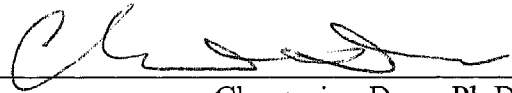
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ABSTRACT

The purpose of this dissertation was to evaluate the contribution of observer sex, type of rape, multicultural awareness and belief in rape myths to intellectual empathy and empathic emotions of male and female college students toward acquaintance or stranger rape victims. This study also sought to explore if there were interactions between and among these variables which would predict additional variance in intellectual empathy and empathic emotion. The results of the study showed that observers' who read the stranger rape scenario held significantly more intellectual empathy for rape victims than observers who read the acquaintance rape scenario. Participants who endorsed lower levels of belief in rape myths also held more intellectual empathy for rape victims than participants who endorsed higher levels of belief in rape myths. The study did not find support for the hypothesis that type of rape scenario, sex, belief in rape myths, and multicultural awareness contributed to empathic

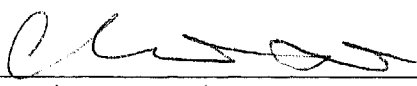
emotion for rape victims. Interactions of the study variables did not predict additional variance in intellectual empathy nor empathic emotion for victims of rape.

This abstract of 175 words is approved as to form and content.



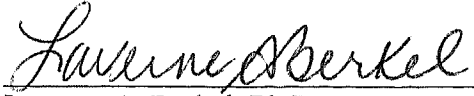
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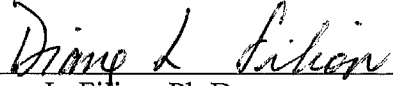
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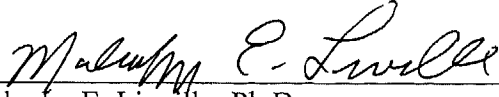
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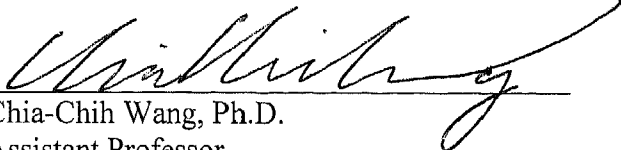
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CHAPTER 1

INTRODUCTION

Rape and sexual violence are serious problems that affect millions of women each year. According to the Rape Abuse & Incest National Network (RAINN) (cited in Centers for Disease Control and Prevention, 2006), 1 in 6 women will be the victim of sexual assault, and that sexual violence can have serious and deleterious effects on victims including physical and psychological consequences. Some of the immediate psychological consequences of rape include feelings of fear, guilt, distrust of others, and symptoms of post-traumatic stress disorder. Long-term psychological consequences can include depression, anxiety, alienation, fear of and anxiety about possible HIV infection and/or pregnancy, and attempted or completed suicide (Centers for Disease Control and Prevention, 2006). Rape victims experience their deepest vulnerabilities, on physical, emotional and social levels and are deserving of care, support and empathy. Further, their ability to overcome the trauma of rape is important to the health of both victims of rape, and society.

In order to recover from the trauma of rape, having support from others is considered necessary (Dunn, Vail-Smith, & Knight, 1999). However, survivors of rape often times do not receive the support they need and may be re-victimized through the experience of not being believed and/or supported by people including law-enforcement, medical professionals, religious institutions, family and social supports (Hensley, 2002;

Tyson, 2006). The lack of empathy that victims experience effectively silences them, and increases psychological and physical isolation all of which contribute to negative outcomes for rape survivors (Ahrens, 2006; Koss, Figueredo & Prince, 2002; Thames, 2005). Further, mistreatment of rape survivors by people close to them or having power over them as well as strangers and observers serves to marginalize an already vulnerable population. In contrast, observer empathic reactions to rape victims have been shown to contribute to positive outcomes for rape survivors, lower proclivity to rape among men, and rejection of rape supportive attitudes (Lambdin, 2005; Pithers, 1999; O'Donohue, Yeater, & Fanetti, 2003). In other words, empathy plays a crucial role in the ability of people to be helpful to the recovery of rape victims, and, in turn, to the healing of rape victims and that of our community and society. Thus, it is important to understand observers' empathy towards rape victims, and its contributing factors, so that effective interventions can be developed to educate and prepare the general public for providing rape victims the assistance and support necessary for their healing and recovery.

Empathy is the intellectual identification with and vicarious experiencing of the feelings, thoughts, or attitudes of another (Duan, 2000; Fiske, 2004). According to Duan & Hill, (1996) empathy is comprised of both an intellectual appraisal of how another person is feeling, and an affective or emotional correspondence between two people. Empathy is a distinctive cognitive-affective experience and is different from sympathy (Gruen & Mendelsohn, 1986). Sympathy is synonymous with pity, has a focus on the negative aspect of an experience and serves to create a psychological distance whereby someone may feel "sorry" for another. In contrast, empathy is characterized by an

emotional closeness allowing for a deeper understanding and experiencing of another's emotional and intellectual experience. Empathy when given to another is empowering which is why it is especially critical to the recovery of rape victims. Research reveals that empathy plays a pivotal role in the therapeutic relationship and supports the idea that empathy is empowering and critical to human relationships. (Duan & Hill, 1996).

Empathy has held an important position in research on rape victims' recovery. However, thus far, much of the research on empathy for rape victims has been conducted using a one-dimensional definition of empathy (intellectual) and has largely ignored the affective correspondence aspect. It is important to study both components of empathy (intellectual and affective) in order to address this gap in the literature, and to find ways to increase empathy for victims of rape.

One factor that has been shown to impact empathy towards rape victims is the acceptance of rape myths and/or stereotypes (Jimenez & Abreu, 2003). Rape myths or stereotypes are attitudes about rape and rape victims that are widespread, involving generally false beliefs that encourage the idea that those who are raped either deserved their fate or enjoyed their fate (Lonsway & Fitzgerald, 1995). Burt (1980) defines rape myths as "prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists" (p. 217). Research on rape myths reveals that acceptance of rape myths is correlated with lower levels of empathy toward rape victims, increased levels of victim blaming, sexual coercion, sexist attitudes and hostility towards women (Forbes, Adams, Pakalka, & White, 2006; Mason, Riger, & Foley, 2004). Further, interventions that target and dispute the acceptance of rape myths have shown success in creating greater empathy

towards victims of rape (Heppner, Neville, Smith, Kivlighan, & Gershuny, 1999; Heppner et al., 1995).

Another factor that has been researched and shown to impact empathy towards rape victims is the type of rape a victim experiences. Research on attitudes towards rape victims has exposed that acquaintance rape elicits less empathic responses than stranger rape from different observers (Bridges & McGrail, 1989; Pollard, 1992; Quackenbush, 1989). In research using rape scenarios, victims who were raped by acquaintances tend to be subject to more victim-blaming than do victims of stranger rape scenarios (Abrams, Viki, Masser, & Bohner, 2003; Amir, 1972; Pollard, 1992; Tetreault & Barnett, 1987). These findings suggest that observers may base their reactions to rape victims on their attribution of fault, feeling more empathy when viewing the victims as not responsible (being raped by a stranger) than deeming the victims as not totally innocent when they are raped by an acquaintance (George & Martinez, 2002).

Additionally, numerous empirical studies have demonstrated that there is a relationship between observer sex and attitudes toward rape victims (Caron & Carter, 1997; Ewoldt, Monson & Langhinrichsen-Rohling, 2000; Jimenez & Abreu, 2003; Miville, Carlozzi, Gushue, Schara, & Ueda, 2006). Specifically, men are more likely than women to believe in rape myths or stereotypes and place blame on victims of rape rather than the perpetrators. Empirical findings have clearly demonstrated that men have lower levels of empathy for rape victims than women (Ching & Burke, 1999; George & Martinez, 2002; Lambdin, 2005). This knowledge of sex difference is useful in understanding empathy towards rape victims as well as rape victims' experiences of

support. However, great caution is needed in using this information and avoiding unmerited generalization of the knowledge, because it is most likely that sex will interact with observers' beliefs of rape myths and their awareness of rape victims' experiences. In order to obtain a good understanding about how empathy towards rape victims can be promoted, it is imperative that we examine the relationship between empathy and the attitude or belief factors as well as observer demographics such as sex.

In today's world, our society has been moving toward being more and more diverse in all aspects, with its members differing from each other in cultural, racial, and social backgrounds, sexual orientation, physical ability, belief systems, to worldviews and perceptions shaped by their life experiences. To help establish social cohesion and to promote healthy interpersonal interactions within such a diverse framework, the members of this society need to develop and offer multicultural awareness to each other. This has drawn significant attention from scholars who advocate that in order to successfully, navigate the changing and diverse landscape of our culture, we need to not only see the world from an individual perspective, but also from the perspective of others. In fact, such a perspective has been shown to be related to the ability of people to empathize with others (Constantine, 2000; Milville, Carlozzi, Gushue, Schara, & Ueda, 2006). In contrast, the silencing of diverse perspectives and voices is a tool of oppression and diminishes our ability to empathize with others, including survivors of rape (Ahrens, 2006).

Multicultural awareness represents the ability to self-reflect upon the influence of culture on attitudes, knowledge and understanding of self and others (Sue & Sue, 1999;

Vontress, 1996). This goes beyond just an examination and application of various socio-economic, ethnic and cultural knowledges to specific populations. Instead, it represents a broadened and deepened perspective in ability to understand the unique experience of another human being (Fuertes & Brobst, 2002). To be multiculturally aware is to attempt to understand the phenomenological world that people experience, including an understanding of sociopolitical forces, cultural and societal norms, customs and beliefs that affect individuals (Sue & Sue; 1999). Within the effort to understand a person's unique experience, there is an emphasis on elucidating the effects of social injustice, stereotyping, and intolerance towards individuals. Thus, it would seem that multicultural awareness has the unique potential to influence a person's ability to understand and empathize with victims of sexual violence of any society, and is worthwhile to investigate in the context of understanding rape victims' experiences.

The relationship between multicultural awareness and empathy has only recently begun to be examined, and has primarily focused on the relationship within the context of counseling relationships. Of the few studies conducted thus far, the results show that there is a significant relationship between counselors' multicultural awareness and empathy (Constantine, 2000; Constantine & Gainor, 2001; Fuertes & Brobst, 2002). Further, in a study by Miville et al., (2006) multicultural awareness, as measured by the Miville-Guzman Universality-Diversity Scale (MGUDS; Miville et al., 2006), positively contributed to counselors' empathic concern and perspective taking after accounting for the variance explained by gender. Although it makes intuitive sense that this relationship

would be found beyond the counseling relationship, additional research in this area is warranted to replicate and extend these findings.

The purpose of the present study was to evaluate the contribution of multicultural awareness and belief in rape myths to intellectual empathy and empathic emotions of male and female college students toward acquaintance or stranger rape victims. It is clear, as suggested by the literature, that each of these four variables, multicultural awareness, belief in rape myths, observer sex, and type of rape, may uniquely contribute to both intellectual empathy and empathic emotion. Moreover, it appeared likely that interactions between and among these variables would occur in predicting intellectual empathy and empathic emotion. The possible interactions included those between multicultural awareness and sex, between multicultural awareness and type of rape, between belief in rape myths and sex, and between belief in rape myths and type of rape. Additionally, the three-way interaction among multicultural awareness, belief in rape myths, and sex may be possible as well.

According to the literature, the difference between male and female observers and between acquaintance rape and stranger rape situations in empathy is straight forward in that females tend to show more of both types of empathy than males, and stranger rape victims elicit more empathy in both types than acquaintance rape victims. Similarly, the invariant contribution of multicultural awareness and belief in rape myths to both types of empathy is clear, with the former being positive and latter negative. The higher the multicultural awareness, the higher the intellectual empathy and empathic emotion; and

the lower the belief in rape myths, the higher the intellectual empathy and empathic emotion.

In terms of the interactions, I believed that when observers' multicultural awareness was considered, both the sex difference and the difference between date rape and stranger rape situations would be reduced in both intellectual empathy and empathic emotion. Observers who were high in multicultural awareness, compared to those who were low, may show more intellectual empathy and empathic emotions across the line between sex and between the types of rape. Likewise, when belief in rape myths was considered, the reduction of the difference between sex and types of rape would be reduced too, but in a different direction. Those who were high in belief in rape myths, compared to those who were low, would show less intellectual empathy and empathic emotion.

There were two theoretically possible three way interactions, with one among multicultural awareness, beliefs in rape myths, and sex, and one among multicultural awareness, beliefs in rape myths, and types of rape. Perhaps, the consideration of both multicultural awareness and belief in rape myths may erase the differences between two sexes and two types of rape. These relationships were explored.

The purpose of the present study was to evaluate the contribution of multicultural awareness to observers' empathic emotion and intellectual empathy toward victims of acquaintance and stranger rapes. Further, this study extended and contributed to the research findings that observer's sex, belief in rape myths and the type of rape may affect empathy for rape victims by examining the interactions of these variables and

multicultural awareness. Based upon the relationship evident in the literature the following hypotheses were made.

Hypotheses

1. There will be significant sex difference in observers' empathic emotion toward both the acquaintance and stranger rape victim with women being more empathic than men.

2. There will be significant sex difference in observers' intellectual empathy toward both the acquaintance and stranger rape victim with women being more empathic than men.

3. There will be significant difference between observers' empathic emotion toward the different types of rape victims with more empathic emotion toward the stranger rape victim than that toward the acquaintance rape victim.

4. There will be significant difference between observers' intellectual empathy toward the different types of rape victims with more intellectual empathy toward the stranger rape victim than that toward the acquaintance rape victim.

5. Multicultural awareness will contribute significant positive variance to observers' empathic emotion above and beyond the contribution of observer sex and the victim's rape type.

6. Multicultural awareness will contribute significant positive variance to observers' intellectual empathy above and beyond the contribution of observer sex and the victim's rape type.

7. Belief of rape myths will contribute significant negative variance to observers' empathic emotion above and beyond the contribution of observer sex and the victim's rape type.

8. Belief of rape myths will contribute significant negative variance to observers' intellectual empathy above and beyond the contribution of observer sex and the victim's rape type.

Additionally, the following research questions were investigated in order to have a better understanding of how multicultural awareness and belief in rape myths may interact with observers' sex and type of rape to influence intellectual empathy and empathic emotion towards rape victims. Thus, the following research questions were investigated.

1. Is there an interaction between sex and multicultural awareness in empathic emotion and intellectual empathy towards victims of rape?

2. Is there an interaction between type of rape and multicultural awareness in empathic emotion and intellectual empathy toward victims of rape?

3. Is there an interaction between sex and belief of rape myths in empathic emotion and intellectual empathy toward victims of rape?

4. Is there an interaction between type of rape and belief of rape myths in empathic emotion and intellectual empathy toward victims of rape?

5. Is there an interaction between sex, belief of rape myths and multicultural awareness in empathic emotion and intellectual empathy toward victims of rape?

6. Is there an interaction between type of rape, belief of rape myths and multicultural awareness in empathic emotion and intellectual empathy?

CHAPTER 2

LITERATURE REVIEW

In this chapter I will review the literature on the importance of empathy for victims of rape and the relation of multicultural awareness to empathy. Specifically, I will detail the problem of rape and reasons why recovery for rape victims is important. Additionally, I will explicate the construct of empathy and summarize relevant literature that establishes the importance of empathy to rape victims. Definitions and benefits of promoting multicultural awareness will be reviewed including summary of the literature that establishes relationship between multicultural awareness and empathy. Finally, a summary of the literature review will be provided with conclusions supporting the purpose of this study.

The Problem of Rape

It is estimated that approximately 1 in 6 women will be a victim of rape within their lifetime (Rape, Abuse, and Incest National Network (RAINN) (cited in Centers for Disease Control and Prevention, 2006). Further, between 20% and 25% of female college students reported being victims of either a completed or attempted rape in a study by Fisher, Cullen and Turner (2000). However, the Centers for Disease Control and Injury Prevention (cited in Sampson, 2003) acknowledge that available data largely underestimates the magnitude of the problem of rape. This is due to the fact that rape is one of the most underreported crimes, and according to one study by the Department of

Justice conducted in 2002, only 39% of rapes are ever reported to law enforcement.

Although both men and women are victims of rape, the vast majority of sexual violence is perpetrated against women. Thus, the focus of this literature review and study will be limited to women who are victims of rape. However, it is important to note that when a woman is raped it has serious and often negative consequences for not only the victims, but also the rest of society which includes men.

Effects of Rape

The experience of being raped is a violation that forces victims to experience their deepest vulnerabilities on physical, psychological and social levels. The psychological injury caused by rape is devastating and includes long-term and short-term consequences (Faravelli, Giugni, Salvatori, & Ricca, 2004; Krakow et al. 2002). Immediate symptoms include fear, anxiety, withdrawal, sleep disturbances, and guilt among others (CDC; 2006). Long-term psychological consequences include symptoms of depression, attempted or completed suicide, flashbacks, emotional detachment, alienation and anxiety.

Ullman & Brecklin, (2002) examined demographic and psychosocial factors related to suicide attempts in women with histories of sexual assault. Participants were 627 female victims obtained from a national sample, and ranged in age from 15 to 54. Using multivariate analyses the researchers found that women with histories of sexual assault reported significantly greater odds of lifetime suicide attempts. Additionally, Ullman (2004) found in her review of empirical studies examining the relationship of sexual victimization to women's suicidal behavior that having a history of sexual

victimization is a clear risk factor for suicide attempts among women. Further, according to Campbell & Wasco (2005), a result of the harm caused by rape is that rape victims are the largest groups of persons who are diagnosed with post-traumatic stress disorder. Additionally, there is evidence that compared to women who are not victimized rape survivors experience more long-term and acute physical health problems (Golding, 1994; Koss, Woodruff & Koss, 1990). Finally, research has demonstrated that families, friends and partner's of rape survivors also experience significant distress and difficulty in the aftermath of rape (Ahrens & Campbell, 2000; Burge, 1988; Campbell & Wasco, 2005).

It is important to distinguish that although rape transpires interpersonally, it occurs within a larger cultural/social context (Hensley, 2002; Holzman, 1994). Thus, victims of rape are informed by the cultural stereotypes and myths surrounding rape and may feel shame and self blame in the aftermath of rape. Further, research shows that victims of rape are particularly affected by not only their internalized attributions and perceptions, but are also vulnerable to how others perceive them (George & Martinez, 2002; Ullman, 1999). For example, in a qualitative study investigating the impact of negative social reactions on the disclosure of rape, Ahrens (2006), found that negative reactions to disclosure of rape silenced victims and made them question whether future disclosures would be helpful, whether their experience qualified as a rape, and reinforced their feelings of self-blame. Additional evidence of the negative impact of non-empathic responses to rape survivors is demonstrated in a study by Ullman and Filipas, (2001). In this study, the researchers used regression analysis to examine specific negative social reactions predicting PTSD symptom severity. The results of the study showed that being

treated differently or receiving stigmatizing (i.e.; being blamed, or not being believed) responses from others most strongly predicted greater PTSD symptom severity. Further, non-empathic reactions come from institutional support systems (i.e.; police, hospital workers) and from social supports (friends, and family) all of which can be detrimental to survivors of rape (Dunn et al., 1999; Littleton, Axsom, Bretkopf, & Berenson, 2006; Ullman, 1997).

Recovery

In order to recover from the trauma of rape, having the support and empathy of others is necessary (Ahrens, 2006; Armsworth, 1989; Dunn et al., 1999). According to Kress, Trippany & Nolan (2003), a victims trust and identity are disrupted by the trauma of rape and thus it is especially important that support providers offer empathic understanding, validation and hold a nonjudgmental stance in order to help victims to recover. Additionally, Frazier and Burnett (1994) found that victims of rape who received empathic responses from social supports were correlated with less post-rape symptomology. In contrast, the study also showed that victims of rape who did not benefit from empathic support were associated with higher symptom levels. Negative or non-empathic social reactions toward rape victims have been shown to have strong negative effects immediately after an assault (Davis et al., 1991) and in the longer term (Ullman, 1996).

In sum, it is clear that rape is a serious problem that causes severe and deleterious effects for survivors, their families and society as a whole. Several studies illustrate that non empathic responses serve to isolate and further exacerbate negative consequences

and inhibit a victim's ability to recover. In contrast, receiving empathic responses is considered necessary for recovery, and leads to more positive outcomes for survivors of rape. Thus, it seems important to investigate the ways in which empathy for rape victims might be influenced in order to increase peoples' empathic responses and thereby increase a victim's ability to recover from the trauma of rape.

General Empathy

Empathy can be defined as the intellectual identification with and vicarious experiencing of the feelings, thoughts, or attitudes of another (Duan, 2000; Fiske, 2004). Many psychologists have given emphasis to the role of empathy in the psychotherapeutic process and its relationship to positive client changes. (Duan & Kivlighan, 2002; Patterson, 1984; Rogers, 1961). Thus, psychologists' and counselors' training emphasizes the importance of empathy in relationships with clients, and among most schools of psychological theory, empathy is given crucial importance in the therapeutic process (Eisenberg, 2000; Feller & Cottone, 2003; Ivey, Ivey & Simek-Downing, 1987). Further, sub-disciplines of psychology have investigated empathy as a predictor of altruism, attribution and social judgment (Baron & Byrne, 2004), which further supports the assertion that empathy is critical to human relationships.

In their review of empathy research, Duan & Hill (1996) identified empathy as a cognitive-affective state which is situation-specific. According to this conceptualization, the intellectual component of empathy involves the ability to consider the viewpoint of another. For example, attributions concerning victim responsibility for rape represent an intellectual assessment or perspective taking. The emotional or affective component of

empathy involves the congruence between observer and target emotion. In other words, to be empathic towards rape victims would involve not only an intellectual appraisal of their thoughts, feelings and affect, it would also necessitate a match or correspondence between the victim's emotions and/or feelings and those of the observer. The relationship of empathy to healing is demonstrated by research which shows that the ability of therapists to experience both intellectual empathy and empathic emotional congruence is predictive of client-rated session depth and is correlated with counselor facilitativeness. (Duan & Hill, 1996; Duan & Kivlighan, 2002).

The view that empathy is an ability that can be manipulated to increase understanding and valuing of other people experiences, as well as a mediator of attitude change toward oppressed groups has been a focus of researchers (Wang, et al., 2003). To that end, several studies investigating empathy have illustrated that the ability to empathize can be altered in individuals (Batson et al., 1997; Batson, Turk, Shaw, & Klein, 1995; Wang, et al., 2003). Further, Hoffman (2000) asserts that empathy is crucial to and precedes prosocial behavior and justice orientation. This suggests that empathy is requisite to helping others, and that investigating factors that contribute to empathy, especially empathy towards stigmatized populations such as rape victims, is beneficial to individuals and to our society.

Empathy Toward Rape Victims

Rape myths. A factor that has been shown to be related to empathy towards rape victims is the acceptance of rape myths and/or stereotypes (Jiminez & Abreu, 2003). Rape myths or stereotypes are attitudes about rape and rape victims that are pervasive,

comprised of generally false beliefs that imply that those who are raped were either deserving of their fate or enjoyed their fate (Lonsway & Fitzgerald, 1995). According to Burt (1980) rape myths are “prejudicial, stereotyped, or false beliefs about rape, rape victims, and rapists” (p. 217). Examples of rape myths include statements such as: only bad women get raped, women ask for it by the way they dress, women cry rape because they had sex and then changed their mind, rapists are strangers and rape is an uncontrollable act of passion. There is evidence in the rape prevention studies that a significant relationship exists between rape myth acceptance and empathy.

For example, Lee (1987) evaluated a rape prevention program for college men, which targeted increasing empathy for victims’ of rape. The intervention included participants listening to victims’ stories of rape, writing empathic responses, and imagining what it would be like to be a victim of rape perpetrated by a male. Participants were pre- and post tested on the Attitudes Toward Rape scale (Feild, 1978), which is a measure of acceptance of rape myths and stereotypes towards rape and rape victims. Results showed that after participating in the empathy workshop, participants’ posttest scores were significantly lower than pre-test. Although these results might suggest that a causal relationship in the direction of increased empathy causes lower levels of negative attitudes towards rape, the study did not make use of a control group, did not make use of random selection, and did not rule out other plausible causes. These factors reduce the suggestion of direction of causality. It is just as possible that the reverse relationship is true such that decreasing negative attitudes towards rape/ rape myth acceptance causes increased empathy for rape victims.

In fact, O'Donohue et al, (2003), conducted a randomized experiment, using 102 male undergraduates to investigate the effect of a rape prevention video targeting rape myth acceptance, victim empathy and outcome expectancies. The experimental video tape included a segment that showed characters discussing a recent alleged rape in a manner that systematically stated and then discredited rape myths and stereotypes. The results showed that exposure to the experimental video produced significantly greater changes on rape myth acceptance, attitudes towards interpersonal violence, adversarial sexual beliefs, attraction to sexual violence, rape empathy and self-efficacy ratings than exposure to an alternate program which was informational and chosen specifically because it did not target rape myths.

In a review of research on rape myths Lonsway & Fitzgerald (1994) found that the most frequent variable examined in relation to the acceptance of rape myths was sex. The vast majority of studies all indicate that men are more accepting of rape myths than women. Further, this relationship between sex and acceptance of rape myths has been found among student and non-student populations. The authors concluded based upon their review that the research has demonstrated that men are more accepting of rape myths, and on a few occasions there was no sex difference. No study has found that women are more accepting of rape myths than men.

Acquaintance rape versus stranger rape. Another factor that has been shown to influence empathy towards rape victims is the type of rape victims' experience. Research on attitudes towards rape victims has shown that acquaintance rape elicits less empathic responses than stranger rape from different observers (Bridges & McGrail, 1989; Pollard,

1992; Quackenbush, 1989). In research involving rape scenarios, victims who were raped by acquaintances tend to be subject to more victim-blaming than do victims of stranger rape scenarios.

In a series of four studies investigating perceptions of stranger and acquaintance rape, Abrams et al., (2003), found that more blame was attributed to acquaintance rape victims than to stranger rape victims and that both positive and negative sexist stereotypes played a role in how participants responded to victims of different types of rape. Additionally, the acceptance of rape myths had a significant main effect on victim blame after sexist attitudes had been partialled out. These findings suggest that there is less intellectual empathy for acquaintance rape victims than victims of stranger rapes and that rape myth acceptance may not completely account for participants' responses to victims of stranger and acquaintance rapes.

Sex. Finally, there is evidence in the literature on empathy towards rape victims that there is a relationship between sex and attitudes toward rape (Caron & Carter, 1997; Coller & Resick, 1987; Ewoldt et al., 2000; King, Rotter, Calhoun & Selby, 1978). Specifically, several researchers using the Rape Empathy Scale (RES) (Deitz, Blackwell, Daley, & Bentley, 1982) have found a sex difference in victim empathy, with females experiencing significantly more empathy for a rape victim than males (Berg, Lonsway, & Fitzgerald, 1999; Borden Karr, & Caldwell-Colbert, 1988).

Dietz et al., (1982) conducted a study to examine empirical, convergent, discriminate and predictive validity of the Rape Empathy Scale (RES) (Deitz et al., 1982) and hypothesized that female participants would demonstrate greater empathy for a rape

victim than would male participants. Further, it was predicted that female participants who had been victims or had escaped an attempted rape would score higher on empathy than women who had not experienced rape or attempted rape. Participants consisted of two groups of male and female college undergraduates and another group of male and female county citizens selected randomly from a list of eligible jurors. Results of the study showed support for the hypothesis that women held higher levels of empathy towards rape victims and that being a rape victim or having successfully escaped a rape attempt predicted higher levels of empathy.

Ching & Burke (1999) assessed rape attitudes and rape empathy levels using a sample of 387 college students. The study used a quantitative descriptive design and the independent variables were: knowing a rape survivor or experience as a rape survivor, having female siblings, gender, marital status and age. The researchers conducted analysis of variance to test the hypothesis and found females had significantly higher empathy scores for rape victims (as measured by the RES; Dietz, et al., 1982) than men and that lower levels of empathy were more commonly found among those who had no personal experience with rape.

Jimenez and Abreu (2003) conducted a study examining sex and race effects on attitudes about sexual assault. The authors used four written rape scenarios depicting an identical date rape scenario, with the exception of the portrayal of the victim and perpetrator. The four descriptions used were: (1) a same race European American couple, (2) a same-race Latino couple, (3) a couple composed of interracial Latino and European American woman and (4) a couple composed of an interracial Latina and a

European American man. Participants were 165 Latino (80 men, 85 women) and 171 European American (80 men, 91 women) undergraduates attending a state university in California. The experimenters randomly assigned, using blocking to ensure equal cell size, the participants to read and respond to one of the four rape scenarios. Using the Rape Empathy Scale (RES; Deitz, et al., 1982), the Attitudes Toward Victim Scale (ARVS; Ward, 1988), and the Rape Myth Acceptance Scale (RMAS) (Burt, 1980) as dependent variables the researchers conducted a 2 x (participant sex) x 2 (participant race) x 2 (rape scenario perpetrator rape) x 2 (rape scenario victim race) multivariate analysis of covariance holding years in the United States constant. Results showed that female participants had higher levels of empathy, found the rape victim more credible and were less accepting of rape myths. Further, the researchers' found a two way interaction effect involving participant sex and race, suggesting that European American women have more positive attitudes toward rape victims, and are less likely to endorse stereotypical beliefs and myths about rape than are Latinas.

More recently, Tyson (2006) investigated attributions of blame and their effect upon rape empathy using a date rape scenario depicting use of alcohol by perpetrators and victims. The design of the study was a 2 (participant sex) x 2 (victim consumption of alcohol) x 2 (perpetrators consumption of alcohol) factorial with three dependent variables, attribution of blame for rape, attitudes toward rape victims and rape empathy. Participants were 142 graduate students enrolled in clinical and counseling psychology master and doctoral programs. The participants were given one of four scenarios describing a date rape that varied alcohol consumption for victim and perpetrator. The

researcher used observers' sex as a proxy for similarity, and predicted that female participants would attribute less blame, have more favorable attitudes and greater levels of empathy for a victim of date rape. Results of the study showed that although female participants scored higher than male participants on the RES, the gender effect was not significant.

In sum, several factors have been identified as being related to empathy for rape victims. There is evidence that acceptance of rape myths, the role of type of rape (stranger versus acquaintance) and mixed support for sex being related to levels of empathy for victims of rape. Specifically, in some studies the research has shown that women tend to have greater levels of rape empathy, and attribute less blame to victims of both stranger and acquaintance rape victims and endorse fewer rape myths. In contrast, other studies have failed to find support for the role of sex on empathy. However, it is important to note that the majority of studies investigating empathy for rape victims has relied upon the use of the RES (Dietz, et al., 1982), which some have criticized for the fact that some of the items in the scale are essentially rape myths (Smith & Frieze, 2003). Most of the research conducted about rape victim empathy have typically been measured using the Rape Empathy Scale (RES; Dietz, et al., 1982) and the Attitudes Toward Rape Victims Scale (ARVS; Ward, 1988) which reflect a more cognitive or intellectual component of empathy. Both the RES and the ARVS are largely comprised of rape myths and stereotypes to which respondents rank agreement on a Likert scale. The major difference in the scales is that the RES assesses empathy for both victims and perpetrators.

The reliance on measures such as these that use endorsement of rape myths and stereotypes to represent empathy contrasts with the conceptualization of empathy as it relates to emotional perspective taking and completely fails to assess the empathic emotion component of empathy as posited by Duan and Kivlighan, (2002). Further, studies have interchangeably used these scales to represent both attribution of blame towards rape victims and the construct of empathy, all which adds to confusion regarding the concept of empathy as it relates to victims of rape. Therefore, studying empathy towards rape victims using both intellectual empathy and empathic emotion could provide clarity and more accurately assess the complexity of empathy towards rape victims.

Additionally, although it is useful to know that increased levels of rape myth acceptance, type of rape (stranger versus acquaintance), and the sex of observer are related to empathy for rape victims, it would be simplistic to accept those findings at face value, especially in light of the fact that it is more likely that such attitudes towards victims, perceptions of rape situations and sex interact to influence empathy for rape victims. For example, it is possible that belief in rape myths could decrease empathy toward acquaintance rape victims more than toward stranger rape victims for both men and women and that belief in rape myths might reduce the difference between men and women in empathizing with stranger rape victims or acquaintance rape victims. This notion is supported by authors such as Buddie and Miller, (2001) who assert that researchers need to look beyond rape myths and sex towards a more complex view of perceptions of rape victims including a need to assess perceptions of the cultural

stereotypes surrounding rape victims. Holzman (1994) also argues that in order to provide effective and empathic support to victims of rape, it is necessary for support providers to have multicultural awareness.

Multicultural Awareness

Our society is evolving toward increased diversity in all aspects, with members differing from each other in a multitude of important ways. More and more, members differ from each other in cultural, ethnic, and social backgrounds, sexual orientation, physical ability, belief systems, to world views and perceptions shaped by their life experiences (Sue & Sue, 1999). Thus, the ability of individuals to have healthy interpersonal interactions within such a diverse world, can be enhanced by the development and offering of multicultural awareness to each other.

Multicultural awareness represents the ability to self-reflect upon the influence of culture on attitudes, knowledge and understanding of self and others (Sue & Sue, 1999; Vontress, 1996). This goes beyond just an examination and application of various socio-economic, ethnic and cultural knowledges to specific populations (Mollen, Ridley & Hill, 2003). Instead, it represents a broadened and deepened perspective in ability to understand the unique experience of another human being (Fuertes & Brobst, 2002; Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000). To be multiculturally aware is to attempt to understand the phenomenological world that people experience, including an understanding of sociopolitical forces, cultural and societal norms, customs and beliefs that exert upon individuals (Sue & Sue; 1999). Further, this necessitates both awareness and acceptance of the differences and similarities between oneself and others (Fuertes et

al., 2000). Within the effort to understand a person's unique experience, there is an emphasis on elucidating the effects of social injustice, stereotyping, and intolerance towards individuals. Therefore, it would seem that multicultural awareness has the unique potential to influence a person's ability to empathize with other people in general, and particularly to survivors of rape.

Miville, et al. (1999) conducted a study assessing the relationship between having an attitude of awareness and acceptance of both similarities and differences that exist among people and the ability to empathize. Specifically, researchers used a quantitative descriptive design, to assess the relationships among a measure of multicultural awareness (MGUDS; Miville-Guzman Universality-Diversity Scale, Miville et al., 1999), empathy (IRI; Interpersonal Reactivity Index; Davis, 1983), and a measure of personality functioning (ISP; Inventory of Self Psychology; Goldman & Gelso, 1997). The researchers hypothesized that having a universal-diverse orientation would be positively correlated with empathy, negatively correlated with a measure of social desirability, positively correlated with defensive narcissism as measured by the ISP, and positively related to healthy narcissism. Participants in the study were one hundred ten university students who received extra credit in a psychology course. The majority of the participants were male (70%) and identified as white (70%). Results of the analysis revealed significant correlation between the M-GUDS and the Perspective Taking and Empathic Concern subscales of the empathy scale. However, there were no significant correlations found for the Fantasy and Personal Distress subscales of the same measure. Additionally, there were significant positive correlations with healthy narcissism and

significant negative correlations with social desirability. Overall these results indicate support for the relationship between empathy and multicultural awareness. The fact that significant correlations were not found for Fantasy and Personal Distress further corroborates the validity of a relationship between empathy and multicultural awareness, because in a study by Fultz, Schaller and Cialdini (1988), the authors found that empathy and distress were related but distinct affective experiences. Thus it appears that the relationship found in this study was tapping the distinct contribution of empathy.

Constantine (2000) conducted a study exploring the contributions of social desirability attitudes, sex and affective and cognitive empathy to self-reported multicultural counseling competence. Participants were 124 counselors and psychologists, comprised of 56% women, and 43% men. The results of the study revealed that both sex and affective and cognitive empathy together, as measured by the IRI (Davis, 1983), and affective empathy individually, were significantly predictive of self reported multicultural counseling knowledge and awareness (as measured by the MCKAS; Ponterotto, Gretchen, Utsey, Rieger, & Austin, 2002). Further, after accounting for possible social desirability attitudes, sex explained significant variance in both multicultural knowledge and awareness, with women reporting higher levels of multicultural competence than men. The results of this study also support that there is a relationship between empathy and multicultural awareness.

In another study, Constantine and Gainor (2001) investigated the relation of multicultural counseling knowledge and awareness to emotional intelligence and empathy. Two hundred potential participants were randomly selected from a national

mailing list of members of the American School Counselor Association. A total of 108 school counselors chose to participate who were primarily white (90%), women (86%), with a mean age of 44 years. Using a quantitative descriptive study design the authors mailed a survey packet consisting of the Emotional Intelligence Scale (Schutte et al., 1998), the IRI (Davis, 1983), the Multicultural Counseling Knowledge and Awareness Scale (Ponterotto, et al., 2002) and a demographic questionnaire. Using multiple regression analysis the results showed that more multicultural education and higher levels of emotional intelligence were related to higher levels of self-perceived multicultural counseling knowledge in school counselors. Further, higher levels of personal distress empathy were associated with lower levels of self-reported multicultural counseling knowledge. The results of this study illustrate that personal distress as measured by the IRI appears to be assessing respondents' feelings of anxiety and discomfort in response to marked distress in others. Additionally, it highlights the importance of culturally appropriate empathy so as not to experience extreme levels of distress which may hinder a helping relationship.

In another study conducted by Constantine (2001), the researcher hypothesized that prior multicultural training, theoretical orientation and cognitive and affective empathy attitudes would account for significant amounts of variance in counselors' multicultural case conceptualization ability. The participants of the study were 132 counselors who were solicited from a mailing list of members of the American Counseling Association. The sample was comprised of a majority of women (64%); their ethnic composition was 77% white, 8.5% African American and 6% Asian American and

Latino Americans respectively. Participants were given a survey packet consisting of a multicultural case vignette that included several potential cultural and psychological issues, demographic questionnaires, and the Perspective-Taking and Empathic Concern scales of the IRI (Davis, 1983). Participants were asked to write a case conceptualization in response to the multicultural vignette concerning etiology and treatment. Multicultural case conceptualization ability was scored on a scale of 0 to 6, with higher scores indicating higher multicultural conceptualization ability. Two hierarchical regression analyses were conducted using the etiology and multicultural case conceptualization indices as the dependent variables. Results showed that after accounting for the variance in previous multicultural training and counselor theoretical orientation, cognitive and affective empathy attitudes together made significant contributions to both etiology and treatment planning in multicultural case conceptualization. Specifically, affective empathy attitudes contributed significant positive variance to both etiology and treatment ratings, while cognitive empathy attitudes contributed unique positive variance only to the treatment ratings. These results show that there is a relationship between multicultural case conceptualization and empathy. Further, the fact that cognitive empathy attitudes contributed unique variance to only the treatment ratings indicate there is a need to further investigate how cognitive empathy might have a differing relationship with multicultural awareness than does affective empathy.

Miville et al. (2006) examined whether emotional intelligence and Universal-Diverse Orientation (UDO) as measured by the Miville-Guzman Universality-Diversity

Scale, Short Form (MGUDS-S Miville et al., 1999) explained a significant proportion of the variance in empathy using a sample of 211 students in graduate level counseling programs. The researchers used hierarchical analysis entering gender on the first step and UDO with emotional intelligence on the second step. Results showed that UDO positively contributed to counselors' empathic concern and cognitive empathy after accounting for the variance explained by gender. Interestingly, when the dependent variable was cognitive empathy, gender was not significant in the first step. However when the dependent variable was empathic concern gender was significant. This result could mean that gender may predict differently on the separate components of empathy, however further investigations are needed to establish such a differential effect.

In sum, there is preliminary evidence in the literature that multicultural awareness, knowledge and case conceptualization are related to both cognitive and affective empathy (Constantine, 2001; Constantine & Gainor, 2001; Fuertes & Brobst, 2002; Miville et al., 1999, 2006). Additionally, while Constantine (2000) and Miville et al, (2006), found evidence that sex was differentially related to multicultural awareness and knowledge, and empathy, previous studies (Pope-Davis & Ottavi, 1994; Pope-Davis, Reynolds, Dings, & Nielson, 1995; Ottavi, Pope-Davis, & Dings, 1994) did not find sex to be significantly predictive of self reported multicultural counseling competence. Further, the relationship between multicultural awareness and empathy has been primarily studied within the context of counseling processes and relationships and there is a need to conduct further studies to replicate these findings and see if they generalize to other populations. Also, given that the importance of empathy to the recovery from rape,

research on the unique contribution of multicultural awareness and how it interacts with observers' sex, type of rape, attitude and belief factors is essential.

Summary

The reviewed literature supports that empathy is a critical component of recovery for victims of rape. Further, it has been established that several factors are known to influence empathy for rape victims including; belief in rape myths, observers' sex, and type of rape a victim experiences. However, there are problems with the way that empathy has been measured in the literature on attitudes towards rape victims. Specifically, empathy for rape victims has primarily been measured via self report measures which on face value appear to be measuring components of culturally held rape myths and stereotypes. Further, it has been widely recognized that the construct of empathy has two components; intellectual empathy and empathic emotion (Duan & Hill, 1996), but little has been done in researching empathic emotions toward rape victims. Additionally, there is evidence that multicultural awareness may play a role in empathy (Constantine, 2000; Miville et al., 2006), that has yet to be examined in the context of empathy towards victims of rape.

The purpose of the present study was to evaluate the contribution of multicultural awareness and belief in rape myths to intellectual empathy and empathic emotions of male and female college students toward acquaintance or stranger rape victims. It is clear, as suggested by the literature, that each of these four variables, multicultural awareness, belief in rape myths, observer sex, and type of rape, may uniquely contribute to both intellectual empathy and empathic emotion. Moreover, it appeared likely that

interactions between and among these variables would occur in predicting intellectual empathy and empathic emotion. The possible interactions included those between multicultural awareness and sex, between multicultural awareness and type of rape, between belief in rape myths and sex, and between belief in rape myths and type of rape. Additionally, the three-way interaction among multicultural awareness, belief in rape myths, and sex may be possible as well.

According to the literature, the difference between male and female observers and between acquaintance rape and stranger rape situations in empathy is straight forward in that females tend to show more of both types of empathy than males, and stranger rape victims elicit more empathy in both types than acquaintance rape victims. Similarly, the invariant contribution of multicultural awareness and belief in rape myths to both types of empathy is clear, with the former being positive and latter negative. The higher the multicultural awareness, the higher the intellectual empathy and empathic emotion; and the lower the belief in rape myths, the higher the intellectual empathy and empathic emotion.

In terms of the interactions, I believed that when observers' multicultural awareness was considered, both the sex difference and the difference between acquaintance rape and stranger rape situations would be reduced in both intellectual empathy and empathic emotion. Observers who were high in multicultural awareness, compared to those who were low, may show more intellectual empathy and empathic emotions across the line between sex and between the types of rape. Likewise, when belief in rape myths was considered, the reduction of the difference between sex and

types of rape would be reduced too, but in a different direction. Those who were high in belief in rape myths, compared to those who were low, would show less intellectual empathy and empathic emotion.

There were two theoretically possible three way interactions, with one among multicultural awareness, beliefs in rape myths, and sex, and one among multicultural awareness, beliefs in rape myths, and types of rape. Perhaps, the consideration of both multicultural awareness and belief in rape myths would erase the differences between two sexes and two types of rape. These relationships were explored.

The purpose of the present study was to evaluate the contribution of multicultural awareness to observers' empathic emotion and intellectual empathy toward victims of acquaintance and stranger rapes. Further, this study extended and contributed to the research findings that observer's sex, belief in rape myths and the type of rape may affect empathy for rape victims by examining the interactions of these variables and multicultural awareness. Based upon the relationship evident in the literature the following hypotheses were made.

Hypotheses

1. There will be significant sex differences in observers' empathic emotion toward both the acquaintance and stranger rape victim with women being more empathic than men.

2. There will be significant sex differences in observers' intellectual empathy toward both the acquaintance and stranger rape victim with women being more empathic than men.

3. There will be significant differences between observers' empathic emotion toward the different types of rape victims with more empathic emotion toward the stranger rape victim than that toward the acquaintance rape victim.

4. There will be significant differences between observers' intellectual empathy toward the different types of rape victims with more intellectual empathy toward the stranger rape victim than that toward the acquaintance rape victim.

5. Multicultural awareness will contribute significant positive variance to observers' empathic emotion above and beyond the contribution of observer sex and the victim's rape type.

6. Multicultural awareness will contribute significant positive variance to observers' intellectual empathy above and beyond the contribution of observer sex and the victim's rape type.

7. Belief of rape myths will contribute significant negative variance to observers' empathic emotion above and beyond the contribution of observer sex and the victim's rape type.

8. Belief of rape myths will contribute significant negative variance to observers' intellectual empathy above and beyond the contribution of observer sex and the victim's rape type.

Additionally, the following research questions were investigated in order to have a better understanding of how multicultural awareness and belief in rape myths may interact with an observers' sex and type of rape to influence intellectual empathy and

empathic emotion towards rape victims. Thus, the following research questions were investigated.

1. Is there an interaction between sex and multicultural awareness in empathic emotion and intellectual empathy towards victims of rape?

2. Is there an interaction between type of rape and multicultural awareness in empathic emotion and intellectual empathy toward victims of rape?

3. Is there an interaction between sex and belief of rape myths in empathic emotion and intellectual empathy toward victims of rape?

4. Is there an interaction between type of rape and belief of rape myths in empathic emotion and intellectual empathy toward victims of rape?

5. Is there an interaction between sex, belief of rape myths and multicultural awareness in empathic emotion and intellectual empathy toward victims of rape?

6. Is there an interaction between type of rape, belief of rape myths and multicultural awareness in empathic emotion and intellectual empathy toward victims of rape?

CHAPTER 3

METHODOLOGY

Participants

Participants were 140 undergraduate students enrolled in two large Midwestern universities. Eighty-eight undergraduate women and 52 undergraduate men, with a median age of 22 participated in the study. Of the participants 67% identified as Caucasian, 21% as African American, 4% as Multi-Ethnic, 3% as Asian/Pacific Islander, 2% as American Indian/Alaskan Native, 2% as Hispanic and one person identified as “other.” Additionally, 20% of participants identified as being a victim of rape or sexual assault which is consistent with what would be expected for a college age population. A-priori sample size was conducted to determine sample size with alpha .025, with an anticipated medium effect size. Soper’s (2007) A-priori Sample Size Calculator was used and results indicated that a sample size of 128 would be necessary to have adequate power to detect a medium effect size using 10 predictors. The use of undergraduate students in this study was particularly relevant due to the fact that women ages 16 to 24 are raped at rates four times higher than the assault rate of all women (Sampson, 2003).

Overview of the Study

The design of the study was a quasi-experimental, between subjects, 2 (male, female) x 2 (acquaintance rape, stranger rape) mixed factorial with the addition of two

continuously measured independent variables (Belief in Rape Myths and Multicultural Awareness). The dependent variables were intellectual empathy and empathic emotion toward a rape victim. The predictive role of the type of rape the victim suffers from, the participants' sex, and their multicultural awareness and belief in rape myths in these two types of empathy was examined.

For data collection, participants were run in groups of 20 or smaller in a "lab" for the study "Reaction to Adult Sexual Situations." After their multicultural awareness and beliefs of rape myths were measured by questionnaires, participants' mood was measured before they were presented with one of the two rape scenarios (see "stimulus material"). Empathic emotion and intellectual empathy toward the victim of rape was measured immediately after they finished reading the scenario.

Stimulus Material

Two versions of a rape scenario were used as the stimulus material in this study. Both the acquaintance rape scenario and the stranger rape scenario were adapted from a study by Abrams et al., (2003) and modified slightly to include expression of affect on the part of the victim. The acquaintance rape scenario described a story of a woman who goes to a party and meets and gets acquainted with a man named Jason. Later that night, she invites him to her apartment where after she had kissed Jason first, he subsequently rapes her. In contrast, the stranger rape scenario described a story of a woman who was approached and attacked by a man while she was walking home from a restaurant.

To increase the possibility that the scenarios would communicate intended information to manipulate the variable of "type of rape" and the target person in them

would be perceived as “victims” of rape and as experiencing various emotions, masters level counselors were used as experts to evaluate the scenarios. Based upon their feedback no revisions were necessary to the rape scenarios.

Instruments

Demographic Questionnaire

Participants were asked to provide the following demographic information; age, major, sex, & ethnicity. Additionally, participants were asked if they were a survivor of rape or sexual assault.

Multiple Affect Adjective Check List-Revised Grade 4 Reading Level (MAACL-R4), (Lubin, & Van Whitlock, 1998)

This checklist was used to assess participants’ felt emotions (pre- and post-exposure to the stimulus material) and their *perceived* victim emotions, which were used to estimate empathic emotion. *Empathic emotion* was the match (or similarity) between participants’ felt emotions and perceived victim emotions. MAACL-R4 consists of 38 affect adjectives loaded on three subscales: Anxious-Depression, Hostility, and Positive Affect. Examples of adjectives are; “worrying” (anxious-depression), “mad” (hostility), and “peaceful” (positive affect).

The MAACL-R4 was derived from the Multiple Affect Adjective Checklist (MAACL) which was developed in 1965 and has been subject to extensive validation and has been normed on a variety of populations including college students. Internal consistency of the MAACL-R4 is reported to range from .70 to .95 (Lubin & Van

Whitlock, 1998). In a study comparing the reliability of the long and short forms of the measure (Lubin et al., 2001) researchers found almost identical reliability of the Grade 4 reading scale version with Cronbach's alpha levels ranging from .68 to .91.

Additionally, the researchers found that correlations between the MAACL-R4 and other measures of affective states were similar to correlations between the original MAACL-R and the same affective state measures, further providing evidence of the construct validity of the MAACL-R4. Reliability coefficients for this study as measured by Cronbach's alpha ranged from .73 to .79.

Intellectual Empathy

Intellectual empathy was assessed using an *Attribution of Blame questionnaire* created to elicit target-specific attribution questions for the victim and perpetrator separately. Only the questionnaire specific to the victim was used in the analysis. Five items measured the extent to which participants held the rape victim or the perpetrator responsible for the event. They are as follows: (1) "How much do you think Kathy (Jason) is to blame for what happened?" (2) "How much control did Kathy (Jason) have over the situation?" (3) "How much do you agree that Kathy (Jason) could have prevented this incident from happening?" (4) "How much is it Kathy's fault that things turned out the way they did?" (5) "How much sympathy do you feel for Kathy?" Participants were asked to circle the number that indicated their agreement for each of the questions on 7-point Likert scale (1 = 0% to 7 = 100%). The items were scored by totaling all items. Higher scores indicate that participants assign more blame and hold lower levels of empathy for the victim. The reliability for this study was good with a

Cronbach's Alpha of .85. The rationale for use of target specific measures (assessing blame separately for Kathy or Jason) was that previous studies have shown that observers sometimes have feelings of empathy for victim and perpetrator (Smith & Frieze, 2003).

Illinois Rape Myth Acceptance Scale Short Form (IRMA-SF), (Payne, Lonsway & Fitzgerald, 1999)

This scale was used to measure acceptance of rape myths. The IRMA-SF is a 20 item self report measure developed to assess rape myth beliefs which are the complex set of cultural beliefs that serve to support and perpetuate sexual violence (Payne, Lonsway, & Fitzgerald, 1999). Items were responded to on a Likert scale ranging from 1 (totally disagree) to 7 (totally agree), indicating how much the respondent agreed with each statement. Example items include "Many women secretly desire to be raped" and "Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away." The authors describe seven subscales for the IRMA: She asked for it (SA) representing a woman's responsibility for rape; It wasn't really rape (NR) representing women making accusations about rape for their own personal gain; He didn't mean to (MT) representing excuses for why a man commits rape; She wanted it (WI) representing a woman's desire to be raped; She Lied (LI) representing women lying about the occurrence of rape; Rape is a trivial event (TE) representing the minimization of rape; and Rape is a deviant event (DE) representing rape in relation to deviant behavior. Additionally, five filler items were included in the measure to help control response sets. The total score for the IRMA-SF was derived by totaling all subscale items except the

filler items, and then summing the subscale scores to determine total IRMA-SF score. Higher scores on the IRMA represent higher endorsement of rape myths.

Internal consistency for the IRMA-SF has been reported to be .87 (Payne et al., 1999). The IRMA-SF was adapted from the original 45 item IRMA also by Payne et al. (1999) in order to address concerns that the length of the original scale would limit use, and to allow for a wider applicability of the scale. Scale development and construct validity was established through a series of six studies by Payne et al., (1999). Using a sample of 604 participants (mean age 18.8 years, 53% women) the authors used exploratory and confirmatory factor analysis to reveal a structure consisting of a general myth component and seven subcomponents. Further, the authors established construct validity, finding that the IRMA-SF correlates with measures of sex-role stereotyping, adversarial sexual beliefs, adversarial heterosexual beliefs, hostility toward women, and acceptance of interpersonal violence. Further validity of the IRMA-SF is evidenced by the high correlations with the original 45 item IRMA ($r(602) = .97, p, .001$). Finally, in a study using 121 undergraduates, who were asked to write a short story in response to a news report of a rape, scores on the IRMA-SF were found to be negatively related to levels of rape victim empathy. Reliability for this study was good with a .86 Cronbach's Alpha.

Miville-Guzman Universality-Diversity Scale-Short (MGUDS-S), (Fuertes et al, 2000; Miville et al., 1999)

This scale was used to measure multicultural awareness. The 45 item MGUDS long form was developed by Miville et al., (1999) to assess cognitive, emotional and

behavioral aspects of a universal-diverse orientation (UDO) or multicultural awareness, which is an attitude of awareness and acceptance of both similarities and differences among people. Such an orientation is important to building “alliance with others based on similarity (e.g., commonality of being human) while at the same time being able to accept and value others for being different than oneself (Fuentes et al., 2000. p. 157)”. Miville et al. developed the long form MGUDS over a series of studies demonstrating reliability and validity. Alpha coefficients for the M-GUDS ranged from .89 to .95. Reliability for this study was good with a .82 Cronbach’s Alpha. Construct validity was established through significant correlations; in theoretically predicted ways between the M-GUDS and measures of racial identity, healthy narcissism, feminism, androgyny, homophobia and dogmatism (the last two were negative). Discriminate validity was evident by failures to find correlations with SAT (Scholastic Aptitude Test) verbal scores.

The M-GUDS-S (short form) (Fuentes et al., 2000) is comprised of 15 items on a six-point Likert-type scale. A total score was computed by summing responses to all items. The M-GUDS-S was derived from factor –analytic studies of the M-GUDS, and has shown to be reliable ($\alpha = .77$) and was found to have high correlations with the original form ($r = .77, p < .001$; Fuentes et al., 2000). Additionally, the MGUDS-S was found to be correlated in theoretically predicted directions with religious tolerance and choice of friends based on race or sexual orientation. Confirmatory Factor analysis supported a three factor model [$\chi^2 (85, N = 206) = 143.84, p < .001$; NNFI = .94; GFI = .92; CFI = .95]; Relativistic Appreciation, Diversity of Contact and Comfort with Differences (5 items each). Respondents were asked to rate their response to each of the

15 items on a scale from 1 = strongly disagree to 2 = disagree to 3 = disagree a little bit to 4 = agree a little bit to 5 = agree to 6 = strongly agree. A total score was derived from the sum of all items from the subscales, after reverse scoring indicated items. Examples of scale items are; "I am only at ease with people of my race" and "In getting to know someone, I like knowing both how he/she differs from me and is similar to me."

Procedure

Development of Scenarios

Scenario feedback. Volunteers were recruited from masters level counseling students enrolled in various classes. The rationale for using this population for feedback was that due to their training, they should have a good understanding of emotional processes of expression of affect, and thus could provide an accurate measure of how the victim in the scenario would be feeling. Next, one of two possible rape scenarios were randomly distributed, along with the MAACL-R4 measure. Participants were instructed to read the scenario and then complete the MAACL-R4 with instructions "Indicate on this form how do you think Kathy feels at this time." Participants were also asked to check "I believe Kate is (1) a victim of acquaintance rape,(2) a victim of stranger rape, (3) not a victim of rape." Next, participants were asked to complete the intellectual empathy measure, with the following additional open-ended questions added to the end. "Please provide comments about how 'believable' this scenario is" and "Please provide any additional comments you may have about the impact of reading this scenario."

Primary Study Procedures

Instructors of undergraduate classes at two large Midwestern universities were contacted via email to solicit their willingness to allow the researcher to come into their classrooms in order to recruit volunteer participants for an IRB approved doctoral research project. Upon receiving permission from course instructors, the researcher visited the classrooms and read a script to the class describing briefly the purposes of the study and soliciting participation. Potential participants were advised that their participation was completely voluntary and that should they choose to participate that they were eligible to enter a drawing for one of four \$25.00 gift certificates from Amazon.com. A sign- up sheet was provided for those who were interested in participating to sign up for a scheduled session in the lab at a later date.

Upon arrival at the lab, participants were asked to be seated in an available desk which had a consent form on it. Participants were reminded again of the voluntary nature of the study and that they could choose not to participate at any time. The participants were told that the study made use of scenarios depicting people involved in a sexual assault situation, and that the researcher was interested in studying college students' perceptions, social experiences and reactions to sexual assault situations. They were also told that their total participation time should not exceed an hour. Study participants who wished to continue were asked to turn in their signed consent forms and then were distributed a testing booklet.

The testing booklet had instructions to complete the measures in order and to not go back once they had completed a section. Instructions also stated that studies show it is

best to move as quickly as possible through the study. On a separate page preceding each measure specific instructions were written directing participants how next to proceed. For example, initially they were told that past research has shown that mood can influence how individuals react in experimental settings, so they needed to complete the MAACL-R4 indicating "how they are feeling now" for the purpose of "controlling mood effect." Next, the booklet instructions stated that a person's social experience, beliefs and demographic factors can influence how they perceive various situations and they were asked to complete the following measures; the MGUDS, Demographics Sheet and the Illinois Rape Myth Acceptance Scales. These scales were randomly ordered within this section of the packet. Next participants read instructions telling them that they would be reading about a situation that happened on campus last week and that after reading about the situation they were asked to quickly proceed to the next questionnaire. At this point in the booklet, participants had one of the two possible rape scenarios. Next participants were instructed to complete the MAACL-R4 with instructions asking them "how do you think Kathy feels." Next they were instructed to complete the intellectual empathy measure, and finally they were asked to complete the MAACL-R4 with instructions asking them how do you feel now?

Debriefing

Upon completion of the study the researcher provided the participants with a debriefing document explaining the study and providing information and facts about sexual assault, including resources where participants could seek information and referral for services if they or someone they knew is a survivor of sexual assault. Further, the

researcher told participants that she would remain available in the classroom immediately following the study in order to answer any additional questions or concerns participants may have and the researcher's contact information was included on the debriefing sheets. Finally participants were given a drawing form to complete and a name was drawn for one of four \$25.00 dollar gift certificates.

CHAPTER 4

RESULTS

Preliminary Analysis

Data Screening

Before conducting any primary analyses, the underlying assumptions for multivariate analyses were examined to ensure integrity of the data set. Initially each variable was inspected to ensure the accuracy of data entry and frequency tables calculated using SPSS were inspected to ensure each variable was in appropriate ranges and that there were no missing data. Standardized z scores were computed and examined on all observed variables to detect univariate outliers. According to Tabachnik & Fidell (2007), z scores greater than 3.2 ($p < .01$) are considered univariate outliers and two cases exceeding that criteria were deleted from further analysis. Next, Mahalanobis Distance was calculated to inspect for multivariate outliers. Using guidelines established by Tabachnik & Fidell (2007) a Mahalanobis Distance greater than $\chi^2(9) = 27.88$ would indicate a multivariate outlier. No cases reached this critical value in the data set. Therefore, two cases (both female, 1 Caucasian, 1 African American) were identified as univariate outliers and deleted from the dataset. Thus, the final sample size was 140 participants, which was the number used in all following analyses.

Examination of bivariate scatterplots, histograms and skewness and kurtosis statistics revealed that assumptions of linearity and normality were within acceptable

limits for the Multicultural Awareness variable. The Intellectual Empathy variable was significantly positively skewed ($t = 6.87$) with participants reporting strong levels of intellectual empathy for victims of rape. Tabachnik & Fidell (2007) suggest that positively skewed variables should be logarithmically transformed. Because Intellectual Empathy was positively skewed the variable was transformed by computing the logarithm of the variable. After transformation checks of normality showed the transformation reduced skewness (2.82). The Belief in Rape Myths variable was found to have significant positive skewness (4.03). According to Tabachnik and Fidell (2007) in a large sample (over 100), variables with statistically significant skewness, with t -values closer to recommended cutoffs, often do not deviate enough from normality to make substantive differences in the analysis. Further, due to the reduction in standard errors with larger sample sizes, the null hypothesis is likely to be rejected with only slight departures from normality. Because the transformation of variables can create difficulty in the interpretation of results, and due to the sample size exceeding 100, after visual inspection of the distribution it was decided to not transform Belief in Rape Myths and to retain the original form of the variable in subsequent analyses.

Empathic emotion index Empathic emotion was operationalized as the similarity between two MAACL-R4 profiles. To obtain an index of empathic emotion, adjusted post-session MAACL-R4 scores on the three subscales were first calculated to control for possible influence of pre-existing emotions on post-session emotions. This adjustment was achieved by regressing observers' post-session subscale scores on their pre-session

scores. The standardized residuals from this regression analysis were used as the index of observers' felt emotions as the result of reading the rape scenario.

To determine similarity between the participant's emotion profile and the perceived victim emotion profile, the distance measure of D (Nunnally, 1978) was used to estimate profile similarity. The distance between participant's emotion profile and the perceived victim emotion profile were calculated by taking the positive square root of the sum of the squared differences between the two profiles on the Anxious-Depressed, Positive Affect, and Hostility subscales of the MAACL-R4 (Duan & Kivlighan, 2002).

Intellectual empathy. In order to assess intellectual empathy for rape victims, which is comprised of a cognitive component, an attribution of blame measure was used. Specifically, because past research has shown that observers often attribute blame to both the victim and the perpetrator in cases of rape two attribution scales were used. Observers were asked to assess the level of blame they attributed to victim Kathy and to the perpetrator Jason on separate measures in order to control for and separate the blame specific to Kathy. Thus, only scores on the attribution of blame scale for Kathy were used as a measure of intellectual empathy. Higher levels of blame (higher scores on the scale) indicated lower levels of intellectual empathy for Kathy, the rape victim.

Descriptive analysis. Means, standard deviations and range for all variables in the study are reported in Table 1.

Table 1

Means and Standard Deviations for the Study Variables

Scales	<i>M</i>	SD	Range
Belief in Rape Myths	31.23	11.15	17-119
Multicultural Awareness	66.41	8.97	15-90
Intellectual Empathy (log)	.86	.21	.60-1.36
Empathic Emotion	12.73	2.54	0-20

Means and standard deviations of intellectual empathy and empathic emotions were calculated per experimental conditions in 2 (sex) x 2 (type of rape) and are reported in Table 2 for the entire sample.

Table 2

Means, Standard Deviations per Experimental Condition

	Female Participants				Male Participants				Entire Sample			
	Stranger		Acquaintance		Stranger		Acquaintance		Stranger		Acquaintance	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Intellectual Empathy (log)*	.75	.15	.95	.23	.85	.16	.94	.22	.78	.16	.95	.22
Empathic Emotion **	13.17	2.5	12.81	2.87	12.36	2.40	12.15	2.11	12.87	2.48	12.57	2.62

* Lower scores indicate higher intellectual empathy.

** Lower scores indicate higher empathic emotion

Bivariate correlations for all variables in the study were calculated and reported in Table 3. The relationship between belief in rape myths and intellectual empathy revealed a medium, positive correlation between the two variables, $r = .39$, $n = 140$, $p < .01$, with high levels of belief in rape myths associated with higher levels of victim blame and less intellectual empathy. The relationship between the two independent variables belief in rape myths and multicultural awareness showed a small negative correlation, $r = .20$, $n = 140$, $p < .05$, where higher levels of multicultural awareness were associated with lower levels of belief in rape myths.

Table 3

Correlation Table Entire Sample

	Intellectual Empathy (Log)	Empathic Emotion	Multicultural Awareness	Belief in Rape Myths	Sex
Intellectual Empathy (log)					
Empathic Emotion	-.108				
Multicultural Awareness	-.038	.121			
Belief in Rape Myths	.386**	-.100	-.199*		
Sex	.109	-.142	-.102	.331**	
Type of Rape Scenario	.387**	-.058	.197*	-.010	-.012

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Because the data were collected from two different university samples, an independent samples t-test using alpha of .05 was conducted comparing sample scores from both universities on the dependent variables intellectual empathy, and empathic emotion to determine if sample differences existed. Results showed no significant difference between the two samples on intellectual empathy ($t(138) = .81, p > .05$) or empathic emotion ($t(138) = -.69, p > .05$). Thus, data from both schools were collapsed and analyzed aggregately for further analyses.

Additionally, a MANOVA (Sex X Type of Rape X Intellectual Empathy (log) x Empathic Emotion) was conducted examining if there were significant interactions among sex and type of rape on the dependent variables in order to determine if it would be necessary to control for this interaction on the first step of the equation. Results of the MANOVA examining whether the interaction of sex and type of rape had an effect on the combined DVs of Empathic Emotion and intellectual empathy using Wilks' criterion was non significant $F(2, 135) = 1.27, p = .28$. Thus, it was not necessary to control for interaction of sex and type of rape in the primary analysis.

Finally, 20% of respondents in this study self identified as being a victim of sexual assault. To determine if being a victim of sexual assault impacted scores on the dependent variables an independent samples t-test using alpha of .05 was conducted comparing victims and non-victims scores on both empathic emotion and intellectual empathy. Results showed no significant difference between victims and non victims on scores on intellectual empathy ($t(138) = .693, p > .05$) or empathic emotion ($t(138) = -.107, p > .05$). Thus, victims of sexual assault did not have significantly different

scores on intellectual empathy or empathic emotion for victims of rape and the data was analyzed aggregately in subsequent analysis.

Main Analyses

Hierarchical regression analyses were conducted to examine the relationships between sex, type of rape, belief in rape myths, multicultural awareness, and their interactions on empathic emotion and intellectual empathy for rape victims respectively. Due to the necessity of conducting two regressions, a bonferroni adjustment was utilized and an alpha of .025 was implemented for each of the analyses in order to avoid underestimating type 1 error. For the purpose of the analyses and to reduce multicollinearity effects, all variables were centered around the mean (Tabachnick & Fidell, 2007).

Predictor variables were entered into the equation in the following order for each of the two regression analyses: in the first block the participants' sex and the type of rape scenario (acquaintance or stranger), followed by the second block of variables multicultural awareness (Scores on the MGUDS-S) and belief in rape myths (Scores on the Illinois Rape Myth Acceptance Scale), followed by the third block containing the 2-way interaction terms Sex x multicultural awareness; Sex x belief of rape myths; type of rape x multicultural awareness; type of rape and belief of rape myths. Finally, the two 3 way interaction terms sex x belief in rape myths x multicultural awareness and type of rape x belief in rape myths x multicultural awareness entered in the fourth step of the analysis.

The rationale for entering variables in this order was based upon the study hypothesis which posited that belief in rape myths and multicultural awareness would explain additional variance above and beyond sex and type of rape on intellectual empathy and empathic emotion. Additionally, in order to answer the research questions investigating the contribution of the interactive and additive effects of these variables the interaction terms were entered on the final two steps. (First it has been established that demographic variables such as sex influence participants' perceptions and empathy towards rape victims (e.g., Jimenez & Abreu, 2003). Additionally, the type of rape a victim experiences has also been shown to influence observers' empathy towards rape victims. Specifically, victims of acquaintance rape are subject to more negative reactions and decreased empathy (e.g., Abrams et al., 2003). Participants' multicultural awareness was entered into the next step along with belief in rape myths in order to assess their ability to contribute to the explained variance in participants' intellectual empathy and empathic emotion, over and beyond the other variables that are known to contribute to empathy for rape victims. Next, the two-way interaction terms (Sex x Multicultural Awareness, Sex x Belief in Rape Myths, Type of rape x Multicultural Awareness, and Type of Rape x belief in Rape Myths) were entered in the third step and on the fourth step the 3-way interaction terms were entered (Sex x Belief in Rape Myths x Multicultural Awareness, and Type of Rape x Belief in Rape Myths x Multicultural Awareness) in order to determine if there were interactions among these variables which may contribute to the explained variance in intellectual empathy and empathic emotion

The results of the regression analysis examining whether sex, type of rape, multicultural awareness, belief in rape myths and the interaction of these variables contributed to explained variance in empathic emotion were non significant. After step one in the regression analysis, with sex and type of rape in the equation, $R^2 = .02$, $F_{inc}(2, 139) = 1.67$, $p = .19$ neither sex nor type of rape scenario emerged as significant predictors ($p > .05$). All other steps in the regression analysis yielded non significant results. Thus, this study failed to find evidence that sex, type of rape, belief in rape myths and multicultural awareness explain a significant amount of variance in empathic emotion (see table 4).

Table 4

Summary of Hierarchical Regression Analysis for Empathic Emotion

		Empathic Emotion			
		ΔR^2	β	SE	<i>p</i>
Step 1		.024			
	Sex		-.143	.442	.09
	Type of Rape		-.060	.430	.48
Step 2		.016			
	Sex		-.118	.469	.19
	Type of Rape		-.083	.438	.33
	Belief in Rape Myths		-.038	.021	.68
	Multicultural Awareness		.118	.025	.18
Step 3		.006			
	Sex		-.117	.477	.20
	Type of Rape		-.084	.444	.34
	Belief in Rape Myths-Belief		-.085	.034	.57
	Multicultural Awareness-MA		.041	.040	.77
	Sex X Belief		-.017	.042	.89
	Sex X MA		.021	.052	.84
	Type of Rape X Belief		.081	.040	.51
	Type of Rape X MA		.086	.051	.50
Step 4		.005			
	Sex		-.119	.485	.20
	Type of Rape		-.093	.451	.30
	Belief in Rape Myths-Belief		-.076	.034	.61
	Multicultural Awareness-MA		.028	.040	.85
	Sex X Belief		-.023	.043	.86
	Sex X MA		.045	.056	.70
	Type of Rape X Belief		.089	.041	.47
	Type of Rape X MA		.090	.051	.49
	Type of Rape X Belief X MA		-.080	.004	.47
	Sex X Belief X MA		.005	.005	.97

Next a hierarchical regression analysis examining whether sex, type of rape, multicultural awareness, belief in rape myths and the interaction of these variables contributed to explained variance in intellectual empathy was conducted. After step 1 in the regression analysis, with sex and type of rape in the equation, results showed a significant increase in $R^2 = .16$, $F_{inc}(2, 139) = 13.28$, $p < .001$, and type of rape emerged as a significant predictor ($p < .001$). After step 2, with belief in rape myths and multicultural awareness included in the equation, results showed that addition of these variables resulted in a significant increment in R^2 , where $R^2 = .30$, $F_{inc}(4, 139) = 14.70$, $p < .001$, and belief in rape myths emerged as a significant predictor ($p < .001$). The addition of the two-way interactions and 3-way interactions on step three and four of the regression equation explained no additional variance, and thus step two was interpreted as the final model. In this model, type of rape ($p < .001$) and belief in rape myths ($p < .001$) were the only significant predictors of intellectual empathy. In this study, participants who read the stranger rape scenario and had lower scores on belief in rape myths, had higher levels of intellectual empathy for the victim (See Table 5).

Table 5

Summary of Hierarchical Regression Analysis for Intellectual Empathy

		Intellectual Empathy			
		ΔR^2	β	SE	<i>P</i>
Step 1		.16			
	Sex		.113	.034	.150
	Type of Rape		.388	.033	.000*
Step 2		.14			
	Sex		-.019	.033	.80
	Type of Rape		.399	.031	.00*
	Belief in Rape Myths		.388	.001	.00*
	Multicultural Awareness		-.042	.002	.58
Step 3		.04			
	Sex		-.015	.033	.84
	Type of Rape		.402	.030	.00*
	Belief in Rape Myths-Belief		.311	.002	.01**
	Multicultural Awareness-MA		-.174	.003	.14
	Sex X Belief		-.059	.003	.58
	Sex X MA		.162	.004	.07
	Type of Rape X Belief		.179	.003	.08
	Type of Rape X MA		.043	.003	.69
Step 4		.02			
	Sex		.003	.033	.97
	Type of Rape		.405	.031	.00*
	Belief in Rape Myths-Belief		.326	.002	.01**
	Multicultural Awareness-MA		-.155	.003	.19
	Sex X Belief		-.039	.003	.72
	Sex X MA		.105	.004	.27
	Type of Rape X Belief		.154	.003	.131
	Type of Rape X MA		.019	.003	.86
	Type of Rape X Belief X MA		.012	.000	.89
	Sex X Belief X MA		.14	.000	.16

* $p < .001$, ** $p < .05$

CHAPTER 5

DISCUSSION

The purpose of this dissertation was to evaluate the contribution of observer sex, type of rape, multicultural awareness and belief in rape myths to intellectual empathy and empathic emotions of male and female college students toward acquaintance or stranger rape victims. It was hypothesized that each of these four variables, multicultural awareness, belief in rape myths, observer sex, and type of rape, might uniquely contribute to both intellectual empathy and empathic emotion for victims of rape. Moreover, this study sought to explore if there were interactions between and among these variables which would predict additional variance in intellectual empathy and empathic emotion. The results of the study showed that observers' who read the stranger rape scenario held significantly more intellectual empathy for rape victims than observers who read the acquaintance rape scenario. Participants who endorsed lower levels of belief in rape myths also held more intellectual empathy for rape victims than participants who endorsed higher levels of belief in rape myths. The study did not find support for the hypothesis that type of rape scenario, sex, belief in rape myths, and multicultural awareness contributed to empathic emotion for rape victims.

The discussion of these results follows and will be framed in terms of the current research and literature regarding empathy for rape victims. The discussion will first address the results of this study related to the hypothesis and research questions proposed

to explain variance in intellectual empathy for rape victims. Next, results related to empathic emotions for rape victims will be discussed. Finally, limitations of this study and suggestions for future research will be offered.

Intellectual Empathy

The analysis of the predictive roles of sex, type of rape, belief in rape myths, and multicultural awareness, on intellectual empathy (hypothesis 2, 4, 6, & 8) revealed mixed results for the research hypothesis. Specifically, type of rape (acquaintance and stranger) and belief in rape myths emerged as the only significant predictors of intellectual empathy for rape victims.

Type of Rape

In this study the type of rape scenario an observer read accounted for a significant amount of variance and was a significant predictor of intellectual empathy for rape victims among participants (hypothesis 4). Specifically, both men and women held more intellectual empathy for victims of stranger rape as compared to acquaintance rape victims. This result supports previous findings that the type of rape a victim experiences will influence the amount of empathy she receives.

Because acquaintance rape accounts for the majority of rapes committed, particularly on college campuses, it is apparent from the results of this study that the vast majority of women who are raped may be subject to less empathic reactions. This has serious implications for the recovery of rape victims because less empathic responses to rape disclosure have been shown to be related to poor coping, and increased

psychological difficulties, including development of post traumatic stress syndrome (Ahrens & Campbell, 2000). Further, the prevailing attitudes about acquaintance rape in which victims are blamed instead of supported serve to silence victims, create barriers to receiving support and contribute to the under reporting of acquaintance rape all of which may contribute to increased perpetration of rape (Ahrens, 2006).

One possible explanation for why acquaintance rape victims receive less intellectual empathy than stranger rape victims is the Just World theory (Lerner & Matthews, 1967; Kleinke & Meyer, 1990) which states that humans have a strong motivation to believe that the world is safe, predictable, and fair. Accordingly, our actions bring about predictable behavioral consequences that are deserved. This allows us to have a false sense of control of our environment in what would otherwise feel like a chaotic and unpredictable world. Therefore, to perceive a rape victim as responsible for acquaintance rape may be a self-defense that allows observers to continue to view the world as orderly and predictable and thus allows them to continue to feel in control of their environment and personal safety. For example, in this study the acquaintance rape scenario depicted the victim as being attracted to and flirting with the perpetrator prior to the rape. It is likely that observers viewed these as behaviors that the victim engaged in and could have “controlled” in order to reduce her likelihood of being raped.

The finding that acquaintance rape victims receive less intellectual empathy compared to stranger rape victims, also highlights the need for increased education efforts in order to prevent acquaintance rape. Although the acquaintance rape scenario in this study clearly depicted the victim telling the perpetrator to stop prior to the rape,

observers still tended to blame the victim. It is possible that college students in this study were not clear about what constitutes consent for sexual intercourse. For example, some studies have shown that people believe that consent for one kind of sexual activity (i.e.; kissing and fondling) constitutes an agreement for intercourse (Deitz, Littman, & Bentley, 1984). Further, some students may not see acquaintance rape as a serious crime with negative consequences for both women and men. Prevention efforts are therefore important in educating students about how and why acquaintance rape is a serious crime and increase their intellectual empathy for victims of acquaintance rape. Suggesting that a victim of a murder was responsible for their own death or that driving a fancy sports car is an enticement to carjackers would seem preposterous and illogical to most observers. However, it is that similar flawed thinking which contributes to victim blaming and non empathic responses to acquaintance rape victims. Thus, education and prevention efforts which highlight and reframe the paradox of blaming victims for a crime perpetrated against them may help to increase empathy and facilitate recovery for acquaintance rape victims.

Belief in Rape Myths

Another important finding of this study was that belief in rape myths was a significant predictor of intellectual empathy for rape victims among participants (Hypothesis 8). Specifically, observers' who endorsed higher levels of acceptance of rape myths had lower levels of intellectual empathy for rape victims. Rape myths are negative, false beliefs and attitudes about rape and or rape victims which are widely held, and imply that rape victims deserve to be raped or that they enjoy their fate (Lonsway &

Fitzgerald, 1995). Consistent with results from previous studies (Forbes et al, 2006; Mason et al., 2004) belief in rape myths contributed significant negative variance to observers' intellectual empathy. In other words, participants who endorsed belief in more rape myths held less intellectual empathy for victims of either stranger or acquaintance rape.

One possible explanation for why belief in rape myths are negatively related to intellectual empathy is because rape myths may serve a confirmatory function of observers' belief in a just world. Because rape myths are pervasive and comprised of false beliefs and stereotypes of rape, rape victims and perpetrators, they may be an immediate source of information (albeit false) by which a person can resolve incongruous feelings related to their belief in a world where 'bad things happen to bad people' or as a result of behavior. In fact, it has been shown that prevention efforts which systematically state and refute commonly believed rape myths have resulted in increased empathy for victims of rape (O'Donohue et al., 2003).

This finding underscores the need for continued effort to provide psycho-education which challenges these negative attitudes and beliefs about rape victims commonly held by society which contribute to decreased empathy for victims of rape. In other words, if underlying negative and hostile attitudes about rape and rape victims can be targeted and shown to be false especially as they relate to acquaintance rape, then it is possible people and society may begin to shift towards more empathic responses towards rape victims which will aid in their recovery.

Sex of Observer

One interesting null finding of this study was that sex was not a significant predictor of intellectual empathy for rape victims (Hypothesis 2). Several studies have found a relationship between sex and empathy for rape victims in which men tend to endorse less empathy for rape victims than women do. However, many of the previous studies had measured empathy for rape victims using measures which were essentially rape myth acceptance scales. Recently, Tyson (2006) conducted a study which assessed intellectual empathy directly by measuring attribution of blame. The results of that study also failed to find sex differences on empathy for rape victims.

One possible explanation for this finding is that men and women's attitudes towards rape victims are becoming more similar. In 1990 the U.S. congress passed an act which mandated campuses begin efforts to not only increase safety specific to sexual assault, but also provided grant money and guidance to assist schools in raising awareness about rape, and for prevention efforts (U.S. Dept of Justice, 2005). It is possible that efforts to raise awareness and educate students about rape on college campuses is influencing attitudes such that sex differences in attitudes toward rape victims are changing. For example, peer influence including the increased awareness and rejection of victim blaming, often an emphasis of rape prevention education on college campuses, may be influencing men to be more empathic. Alternatively, for college aged women who are at highest risk for being victims of sexual assault there may be an increased need to blame victims in order to maintain their psychological defense against vulnerability to rape. Finally, it may be possible sex is not as important in determining

attitudes towards rape victims as gender. It is possible that gender socialization and gender role identification are more predictive of empathy towards rape victims. For example, in a study conducted by Abrams et al., (2003) the researchers found that benevolent sexism was predictive of higher levels of blame for rape victims.

Multicultural Awareness

In this study multicultural awareness did not emerge as a significant predictor of empathy for rape victims (Hypothesis 6). It is too early to conclude that multicultural awareness does not share a relationship with empathy for rape victims based upon this one study. Additionally, given that rape myths and victim blaming attitudes have been shown to be related to racism and sexism (Jimenez & Abreu, 2003), it is likely that the relationship may exist but was not found in this study due to other factors such as not having a sensitive enough measure to assess empathic emotion. Further, the fact that there was a small significant relationship between multicultural awareness and belief in rape myths, which is a significant predictor of empathy for rape victims, suggests that the relationship between multicultural awareness and empathy for rape victims warrants further study.

Empathic Emotion

The analysis of the predictive roles of sex, type of rape, multicultural awareness, belief in rape myths and the interaction of these variables in empathic emotion (Hypotheses 1, 3, 5, & 7) yielded non-significant results. Although studies have found evidence that empathy is comprised of both an intellectual component and an affective

experience (Duan & Kivlighan, 2002), most studies of empathy for rape victims have neglected to measure the affective experience of empathy. This study was unique in attempting to assess the empathic emotion component of empathy for rape victims. However, the results of this study failed to find that sex, belief in rape myths, multicultural awareness and type of rape contributed to variance in empathic emotion for victims of rape. It is likely that this lack of finding may be related to the empathic emotion instrumentation and methodology limitations. Specifically, it is possible that in this study the measure of empathic emotion, through use of mood checklist, was not sensitive enough to fully assess the emotional response of participants to the stimulus materials. It is possible that the empathic emotional response to reading a rape scenario may elicit a complex array of emotions that may not be accurately captured by singular descriptors of emotions on a list. Further, the list of emotions may have artificially limited the description of their response. For example, while an observer may have felt scared for the victim in the scenario, which was a choice on the checklist, they may also have felt some relief that they were not the victim in the scenario and the word relief was not an available choice. Thus, the full range of what they might have been feeling in response may not have been assessed. Additionally, the stimulus materials consisted of reading rape scenarios, which is a cognitive task, and while this may have been adequate in activating intellectual empathy responses from observers it may not have been sufficient to warrant an empathic emotion response.

Implications for Counselors

In this study, type of rape and belief in rape myths were the two factors which determined the amount of intellectual empathy an observer would have for a victim of rape. This may have direct implications for how much intellectual empathy a victim of rape may have for herself. That is, it is possible that victims of acquaintance rape are likely to hold less intellectual empathy for themselves than victims of stranger rape. Therefore, acquaintance rape victims may have increased feelings of guilt, blame, and shame. The victim may need to cling to the Just World theory in order to feel that she has some control over her environment in the future. The act of "taking responsibility for her victimization" may decrease her self-empathy, but it also serves the purpose of reinforcing that she has control over her environment and can prevent future victimization which may be a useful perspective to hold especially in the immediate aftermath of rape. Counselors who work with victims of rape should assess carefully what coping method the victim is making use of and not seek to remove a source of coping until other alternative ways of integrating the experience and coping are given. Counselors need to be aware of the delicate balance of helping a client separate blame from herself while still assisting in helping to resolve her feelings of powerlessness in the face of rape.

Increased belief in rape myths is also associated with decreased intellectual empathy. Since rape myths are based on society's stereotyped or false beliefs concerning rape, it is likely that victims have incorporated this false information into their world view prior to their victimization. The more a client believes these myths, the more likely

she is to blame herself and hold less intellectual empathy for self. Therefore counselors need to take an active role in assisting their clients who are victims of rape to identify the rape myths they hold and use counseling skills such as education and supportive-challenge of these false beliefs to increase the clients' ability to have more intellectual empathy for self and recover from the trauma. Simultaneously, counselors need to be aware that as the client increases her ability to challenge the rape myths as irrational and false beliefs, she may have increased anxiety concerning her ability to prevent future victimization. The client will have to struggle with the existential angst of radically accepting that she does not have total control over her life and environment.

The results of this study also highlights the benefit of counselor's identifying clients' support system and inviting those individuals to attend a few sessions of psycho-education to dispel any rape myths they may hold and increase the intellectual empathy they hold for the client. This may be especially true for victims of acquaintance rape, the most common type of rape.

Finally, counselors must realize that they too are exposed and subject to prejudicial and false beliefs about rape and particularly acquaintance rape. Given that empathic responses to disclosure of rape are important to the recovery of victims counselors should seek to examine whether they hold stereotypical views about rape which may impact the counseling relationship. They should seek to educate themselves about rape myths so that they can provide an empathic response to victims.

Limitations and Suggestions for Future Research

A limitation to this study may have been the use of written scenarios to elicit an empathic emotional response from observers. Given the heavy multimedia exposure that college students experience it is possible that reading a short description of the rape was not sufficient to elicit emotions in the observers and that using more detailed descriptions, or employing visual means such as video clips may have more easily activated an empathic emotional response. Further, college students are exposed to increasing depictions of rape and violence in the media and may be desensitized (Reiss & Roth, 1993) to a verbal description.

Another possible limitation was the use of a single measure to assess empathic emotion for a rape victim. For example, future researchers may attempt to assess empathic emotion using a more sophisticated methodology such as monitoring biophysical responses such as heart rate, and perspiration in addition to the use of mood checklists. Further, conducting qualitative studies, which explore participants stated affective experience may yield more information about empathic emotion than a mood checklist.

Additionally, sex may be too simplistic in determining what contributes to empathy for rape victims. Some research has demonstrated that it may not be biological sex, but gender role which contributes to differing attitudes between men and women (Carroll, 2005). Given that rape may elicit complex reactions and attitudes it may be unlikely that a purely biological factor accounts for differences which have been found in some research on empathic attitudes toward rape victims. Thus, future studies which

focus more on gender role attitudes and gender identification along with assessing both the intellectual and empathic emotion components of empathy for rape victims might yield richer results.

Some limitations and cautions to applying the significant findings in this study are also important to consider. This study made use of volunteers who self selected into the study and were provided an incentive (eligibility to win one of several \$25.00 gift certificates) for their participation. It is possible that people who volunteered to participate in the study have unique characteristics which may interact with the variables under study which is a threat to internal validity. The use of college students as a sample for this study is a strength to generalizability due to the fact that rape is prevalent on college campuses and thus college students may be likely to find themselves in the role of providing empathy and support to fellow students who are also victims. However, the sample mean age in this study was 22 years old, so cautions are recommended in applying these findings to younger students on campus. Additionally, 21% of participants in this study identified as Black or African American, which is reflective of the student demographics from both university populations, but is somewhat higher than what may be typical in other university populations, thus limiting generalizability of these findings.

Finally, the sample size of this study may not have been large enough to adequately detect small effects of the independent variables on the dependent variables. Sample size for this study was calculated based on the power to detect medium effect sizes. Because this study employed interaction terms to investigate the research

hypothesis and questions, it is possible that the sample size may not have been adequate to detect small effects which may exist in the population possibly contributing to type II error, incorrectly accepting the null hypothesis. According to Aiken & West (1991), measurement error in the predictors decreases the power of interaction effects, relative to first order effects. Thus, due to the inclusion of several interaction effects in the analyses, the ideal sample size would be much larger in order to provide adequate power to detect small effect size interactions.

APPENDIX A
CONSENT FORM

Consent for Participation in a Research Study

Project Title: Perceptions and reactions to sexual people involved in sexual assault situations.

Principal Investigator: Tawny Hiatt, MA

Dissertation Advisor: Changming Duan, Ph.D.

Invitation to Participate

You are invited to participate in a research study. College students are being asked to participate in this study, and it is anticipated that 108 participants will be needed for this project.

Purpose

You are being asked to participate in a research project designed to obtain information from college students in order to examine how college students think about and react to sexual assault victims.

Description of Procedures

Should you volunteer to participate in the study you will be asked to report to a classroom with a group of other participants. Next you will be asked to complete three pencil and paper measures about your feelings, attitudes and beliefs. These measures should take approximately 20 minutes. Next you will be asked to read one of two possible scenarios depicting people involved in sexual assault situations, and then asked to complete three more pencil and paper measures about your feelings, attitudes and beliefs. Finally you will receive more detailed information regarding the project, and be given an opportunity to speak with the researcher or ask any questions you may have about your participation. The total the time necessary for your participation in this study is expected to be less than an hour.

Voluntary Participation

Participation in this study is voluntary at all times. You may choose to not participate or to withdraw your participation at any time. Deciding not to participate or choosing to leave the study will not result in any penalty or loss of benefits to which you are entitled. Should you desire to withdraw from the study please place all study items in the provided manila envelope, leaving it on your desk and exit the room quietly. Any data collected prior to your withdrawal will be destroyed by the researcher.

Fees and Expenses

There are no monetary costs to you to participate in this research.

Compensation and Benefits

Upon completion of the study you have the opportunity to enter your name in a drawing for one \$25.00 gift certificate to Amazon.com. Winners name will be drawn immediately after participation in the research. No other compensation or reimbursement will be

given. However, your participation also will provide valuable information that could contribute to an important area of research that is relevant to the college student population.

Risks and Inconveniences

It is possible that reading the scenarios and answering some of the questions in this study may make you feel uncomfortable, or could prompt unresolved feelings related to past sexual experiences. If this should happen, the researcher will be available to discuss your feelings, and make a referral for psychological services. In addition a referral list for psychological assistance in your community will be provided at the end of the study

Confidentiality

The questionnaires will be anonymous; no names will be put on it. The forms in this study will be placed in an envelope so that your answers will be anonymous. No personally identifiable information will be collected, and any information that is collected will be averaged in with all the other participants' responses so that no one individual's responses will be reported in the analysis and scientific report.

While every effort will be made to keep confidential all of the information you complete and share, it cannot be absolutely guaranteed. Individuals from the University of Missouri-Kansas City Institutional Review Board (a committee that reviews and approves research studies) , Research Protections Program, and Federal regulatory agencies may look at records related to this study for quality improvement and regulatory functions.

In Case of Injury

The University of Missouri-Kansas City appreciates the participation of people who help it carry out its function of developing knowledge through research. If you have any questions about the study that you are participating in you are encouraged to call **Tawny Hiatt, MA** the investigator, at **(785) 691-9757**.

Although it is not the University's policy to compensate or provide medical treatment for persons who participate in studies, if you think you have been injured as a result of participating in this study, please call the IRB Administrator of UMKC's Social Sciences Institutional Review Board at 816-235-1764.

Questions

The principle investigator is Tawny Hiatt, MA, a student of the University of Missouri-Kansas City. She is conducting this research as part of the requirements for a doctoral degree in counseling psychology. The researcher will be available to answer any question about the study or your participation in it. You may contact her via email at hiattt@umkc.edu , via phone 785-691-9757 or mail to 516 Ohio St., Lawrence KS 66044. Additionally you may contact her chairperson, Dr. Changming Duan at University of Missouri Kansas City- 5100 Rockhill Rd. Kansas City, MO 64110. She can be reached at 816-235-2489.

Authorization

By signing below I acknowledge that this form has been explained in full to me by the researcher, a copy provided to me and that I agree to participate in the study.

Signature

Date

APPENDIX B
DEBRIEFING SHEETS

Debriefing for Study Participants

The study you just participated in seeks to examine a variety of attitudes related to sexual assault. Specifically, we are examining what characteristics might influence empathy for victims of acquaintance and stranger rape. Empathy involves taking another person's perspective as well as having similar emotional experiences. Which is why you were asked about your own feelings as well as what you thought the victim in the scenario might be feeling, and the extent to which you held Kathy or James responsible for what happened in the scenario. Also you were asked about your own experience of being a survivor of sexual assault because previous research shows that survivors may find it easier to empathize with victims of sexual assault.

The consent form you signed to participate described the study as depicting an "adult sexual situation" because previous research shows that the use of the words rape and sexual assault may cause increases in anxiety and influence perception of the scenarios. Therefore, it was necessary to not state directly that you would be reading a scenario depicting a sexual assault so as not to influence the outcome of the study. I apologize that this deception was necessary, and I hope you do not feel upset by it. It was hoped that use of the words "adult sexual situation" would provide you with an adequate portrayal of the kind of study you would participate in without unduly influencing your perceptions.

Some of us have attitudes about sexual assault that might influence our ability to empathize. For example if you believe that women cause their own sexual assault, you may not be likely to empathize with a sexual assault victim. This study looks at your attitudes about sexual assault and will compare them with empathy toward the victims of stranger rape and acquaintance rape. For that reason, half of you were given a scenario depicting a stranger rape and the other half received a scenario depicting an acquaintance or "date" rape. Finally, we are looking for ways to increase empathy for all survivors of sexual assault, because it is important to their recovery. So this study also investigated your multicultural awareness and will compare that with empathy toward the victims.

Rape is a crime and is emotionally devastating for those who experience it. **NO ONE ASKS TO BE RAPED** and **NO ONE DESERVES TO BE RAPED**. If you have been a victim of rape or sexual assault, you may want to call one of the centers listed in the information packet attached to this page. They can offer emotional support, counseling, and/or advocacy. Additionally, please review the attached sheet for information about how to help a survivor of sexual assault, and myths and facts that are important to understand about rape.

IF you have any questions about the procedures or other aspects of this study or if you would like information about the findings, you may contact Tawny Hiatt at 785-691-9757 or via email at hiattt@umkc.edu

Sexual Assault Resources

National Sexual Assault Hotline

RAINN created and operates the National Sexual Assault Hotline at **1.800.656.HOPE**. This nationwide partnership of more than 1,100 local rape treatment hotlines provides victims of sexual assault with free, confidential services around the clock.

Metropolitan Organization to Counter Sexual Assault (MOCSA)

24 hour crisis line: Missouri: 1-816-531-0233 Kansas: 1-913-642-0233

3100 Broadway, Suite 400
Kansas City, MO 64111
Office line: 816-931-4527

University of Missouri Kansas City

816-235-1635

Counseling Health and Testing Services

Provides free counseling services for up to 9 sessions to currently enrolled students.
Location: 4825 Troost, Suite 206
Kansas City, MO 64110-2499

Information on the Web:

National Sexual Violence Resource Center: <http://www.nsvrc.org/>

Men Can Stop Rape: <http://www.mencanstoprape.org/>

The California Coalition Against Sexual Assault (CALCASA):
<http://www.calcasa.org/>

How to Help a Survivor of Sexual Assault

Do Listen. It is important to listen and offer support to a person who has been sexually assaulted. Let them tell you as much or as little as they feel safe and comfortable with. Do not ask for specific details or prompt for more information. They may feel embarrassed, fearful, ashamed and worried about how you may react. Most importantly reassure them that what happened to them IS NOT THEIR FAULT.

Don't Criticize. Don't criticize a survivor for being where they were at the time, for not resisting more or screaming, for not talking about it earlier...or for anything else. Anybody, anywhere, can be a victim, regardless of age, gender, looks, dress and so on. Regardless of circumstances "no" means "no," and nobody deserves to be raped.

Myths about women "asking for it" or men being "unable to help themselves" create a burden of guilt on the survivor in the first place, and they may already feel partly responsible. Any criticism of their handling of the situation, either during the attack or afterwards, simply adds to that guilt, and it is important that the blame is placed firmly where it belongs - with the person who committed the assault.

Don't Over-Simplify Try not to over-simplify what has happened by saying it isn't very bad, "never mind," "forget it." Let them say exactly how they feel and allow them to work through it in their own time.

Do give them information. It is always up to the survivor if they chose to report what happened to the police. There are valid reasons why and why not a victim would chose to involve law enforcement. Regardless of their decision, survivors may be in need of medical attention for any injuries, and to check for possible pregnancy or sexually transmitted diseases as a result of the assault. Encourage and support them in getting medical attention, mental health care and provide them with contact information for either local sexual assault services centers or the national sexual assault hotline: **1-800-656-HOPE**

Do Help Them to Feel Safe. Help them to feel safe and take part in things again, but only at their own pace and in ways they feel are best.

APPENDIX C

MEASURES

Attribution Questionnaire K

Please **circle** the number that indicates your answer/agreement for each of the questions below. Circle only one number please.

1. How much do you think Kathy is to blame for what happened?

0%							100%
1	2	3	4	5	6	7	

2. How much control did Kathy have over the situation?

0%							100%
1	2	3	4	5	6	7	

3. How much do you agree that Kathy could have prevented this incident from happening?

0%							100%
1	2	3	4	5	6	7	

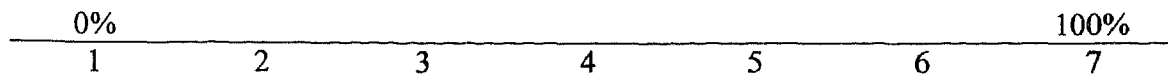
4. How much is it Kathy's fault that things turned out the way they did?

0%							100%
1	2	3	4	5	6	7	

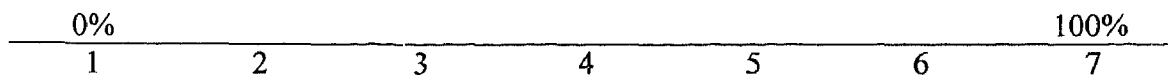
Attribution Questionnaire J

Please **circle** the number that indicates your answer/agreement for each of the questions below. Circle only one number please.

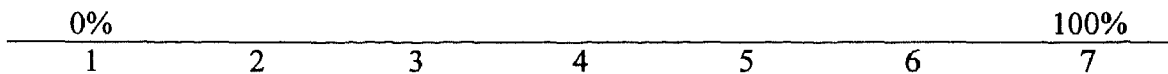
1. How much do you think Jason is to blame for what happened?



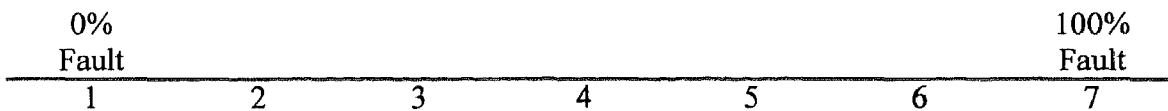
2. How much control did Jason have over the situation?



3. How much do you agree that Jason could have prevented this incident from happening?



4. How much is it Jason's fault that things turned out the way they did?



**Miville-Guzman Universality-Diversity Scale – Short Form
(MGUDS-S)**

The following items are made up of statements using several terms which are defined below for you. Please refer to them throughout the rest of the questionnaire.

Culture refers to the beliefs, values, traditions, ways of behaving, language of any social group. A social group may be racial, ethnic, religious, etc.

Race or racial background refers to a sub-group of people possessing common physical or genetic characteristics. Examples include White, Black, American Indian.

Ethnicity or ethnic group refers to specific social group sharing a unique cultural heritage (i.e., customs, beliefs, language, etc.). Two people can be of the same race (e.g., White), but be from different ethnic groups (e.g., Irish-American, Italian American).

Country refers to groups that have been politically defined; people from these groups belong to the same government (e.g., France, Ethiopia, United States). People of different races (White, Black, Asian) or ethnicities (Italian, Japanese) can be from the same country (United States).

Instructions: Please indicate how descriptive each statement is of you by filling in the number corresponding to your response. This is not a test, so there are no right or wrong, good or bad answers. All responses are anonymous and confidential.

1	2	3	4	5	6
Strongly Disagree	Disagree	Disagree a little bit	Agree a Little bit	Agree	Strongly Agree
1. _____	I would like to join an organization that emphasizes getting to know people from different countries.				
2. _____	Persons with disabilities can teach me things I could not learn elsewhere.				
3. _____	Getting to know someone of another race is generally an uncomfortable experience for me.				
4. _____	I would like to go to dances that feature music from other countries.				
5. _____	I can best understand someone after I get to know how he/she is both similar and different from me.				
6. _____	I am only at ease with people of my race.				
7. _____	I often listen to music of other cultures.				
8. _____	Knowing how a person differs from me greatly enhances our friendship.				
9. _____	It's really hard for me to feel close to a person from another race.				
10. _____	I am interested in learning about the many cultures that have existed in this world.				
11. _____	In getting to know someone, I like knowing both how he/she differs from me and is similar to me.				
12. _____	It is very important that a friend agrees with me on most issues.				
13. _____	I attend events where I might get to know people from different racial backgrounds.				
14. _____	Knowing about the different experiences of other people helps me understand my own problems better.				
15. _____	I often feel irritated by persons of a different race.				

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Permission is granted for research and clinical use of the scale. Further permission must be obtained before any modification or revision of the scale can be made.

Illinois Rape Myth Acceptance Scale- Short Form

Please rate the statements below along the following scale:

Not at all agree						Very much agree
1	2	3	4	5	6	7

	Circle the number
1. If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control.	1 2 3 4 5 6 7
2. Although most women wouldn't admit it, they generally find being physically forced into sex a real "turn-on."	1 2 3 4 5 6 7
3. If a woman is willing to "make out" with a guy, then it's no big deal if he goes a little further and has sex.	1 2 3 4 5 6 7
4. Many women secretly desire to be raped.	1 2 3 4 5 6 7
5. Most rapists are not caught by the police. (filler item)	1 2 3 4 5 6 7
6. If a woman doesn't physically fight back, you can't really say that it was rape.	1 2 3 4 5 6 7
7. Men from nice middle-class homes almost never rape.	1 2 3 4 5 6 7
8. Rape accusations are often used as a way of getting back at men.	1 2 3 4 5 6 7
9. All women should have access to self-defense classes (filler item)	1 2 3 4 5 6 7
10. It is usually only women who dress suggestively that are raped.	1 2 3 4 5 6 7
11. If the rapist doesn't have a weapon, you really can't call it rape.	1 2 3 4 5 6 7
12. Rape is unlikely to happen in the women's own familiar neighborhood.	1 2 3 4 5 6 7
13. Women tend to exaggerate how much rape affects them.	1 2 3 4 5 6 7
14. A lot of women lead a man on and then cry rape.	1 2 3 4 5 6 7
15. It is preferable that a female police officer conduct the questioning when a woman reports a rape. (filler item)	1 2 3 4 5 6 7
16. A woman who "teases" men deserves anything that might happen.	1 2 3 4 5 6 7
17. When women are raped, it's often because the way they said "no" was ambiguous.	1 2 3 4 5 6 7
18. Men don't usually intend to force sex on a woman, but sometimes they get too sexually carried away.	1 2 3 4 5 6 7

19. A woman who dresses in skimpy clothes should not be surprised if a man tries to force her to have sex.	1	2	3	4	5	6	7
20. Rape happens when a man's sex drive gets out of control	1	2	3	4	5	6	7

Demographic Information Sheet

1. Age: _____
2. Sex: _____ Male _____ Female (Check one)
3. Ethnicity: _____ American Indian/Alaskan Native
_____ Asian/Pacific Islander
_____ African American
_____ Caucasian
_____ Multi-Ethnic
_____ Other: (please specify). _____
4. Year in School: _____ Freshman _____ Sophomore _____ Junior _____ Senior
5. Academic Major. (please print your major):

6. Do you know anyone who has been raped or sexually assaulted? (check one)
_____ Yes _____ No
7. Have you ever been raped or sexually assaulted? (Check one)
_____ Yes _____ No

MAACL-R4

Mark an \times on the line besides the words which describe how feel Now-Today. Some of the words may sound alike, but we want you to check all the words that describe your feelings. Work rapidly.

1. Active
2. Afraid
3. Alone
4. Angry
5. Complaining
6. Cross
7. Cruel
8. Destroyed
9. Friendly
10. Frightened
11. Glad
12. Good
13. Happy
14. Impatient
15. Interested
16. Joyful
17. Lonely
18. Loving
19. Mad
20. Mean
21. Merry
22. Miserable
23. Nervous
24. Peaceful
25. Pleased
26. Polite
27. Rejected
28. Sad
29. Satisfied
30. Shaky
31. Steady
32. Suffering
33. Sunk
34. Tender
35. Timid
36. Whole
37. Wild
38. Worrying

APPENDIX D
STIMULUS MATERIALS

STIMULUS MATERIALS

Acquaintance Scenario

Jason and Kathy met and got acquainted at a party thrown by a mutual friend. Because they had a lot in common, they spent the night laughing, dancing, talking and flirting with each other. At the end of the party, Kathy invited Jason over to her apartment to talk some more and have coffee. When they go to her room, Kathy started kissing and caressing Jason. Jason then grabbed Kathy and tried to take her clothes off in order to have sex with her. Kathy began to feel frightened. At this point Kathy pushed him away and told him to stop. However, Jason did not listen to her and instead used force to hold her down and eventually penetrated her. Kathy lay there completely still, scared and feeling completely alone.

Afterwards, Jason hurriedly left. Kathy began to cry quietly at first and then began sobbing. She was trembling, and felt confused and angry and unsure of what to do next. Her whole body ached. She felt dirty and ashamed for letting Jason in. Later that night she had difficulty falling asleep because as she lay in bed her mind constantly went back to the details of what had happened. She began missing classes, and would not go out when her friends called and invited her places because she worried that they would somehow know what happened and think she was easy and dirty.

Stranger Scenario

After meeting her friends for coffee one evening, Kathy left the restaurant and began walking towards her apartment. As she was walking, she was approached by a man who introduced himself as Jason and asked if he could walk her home. Kathy politely declined the offer. However, Jason insisted on walking her, stating that it wasn't safe for a woman to walk home on her own. Kathy just ignored him and carried on walking. Jason did not take the hint, and kept walking alongside Kathy, asking her for her name and phone number. When they go to an unlit part of the street, Jason grabbed Kathy and tried to take her clothes off in order to have sex with her. Kathy began to feel frightened. At this point, Kathy pushed him away and told him to stop. However, Jason did not listen to her and instead used force to hold her down and eventually penetrated her. Kathy lay there completely still, scared and feeling completely alone.

Afterwards, Jason hurriedly left. Kathy began to cry quietly at first and then began sobbing. She was trembling, and felt confused and angry and unsure of what to do next. Her whole body ached. She felt dirty and ashamed. Later that night she had difficulty falling asleep because as she lay in bed her mind constantly went back over the details of what had happened. She began missing classes, and would not go out when her friends called and invited her places because she worried that they would somehow know what happened and think she was easy and dirty.

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VITA

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